THE CHURCHMAN.

VOL. XIII.—No. 51. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15. WHOLE NUMBER 675.

PUBLISHED FOR THE PROPRIETOR. NEW-YORK, SATURDAY, FEBRUARY 24, 1844. BY JAMES A. SPARKS, 109 NASSAU-ST. { TERMS—$3 00 PER ANNUM IN ADVANCE.

POETRY.

For the Churchman.

THE LAYMAN'S PRAYER FOR HIS BISHOP.

Inscribed to the Right Rev. Benjamin T. Onderdonk.

Jesu! our salvation's Rock—
Shepherd of the Church, Thy flock—
Thou Her Bishop, Prophet, King,
Through all time continuing;
Saviour, bend attentive ear,
From Thy throne a suppliant hear,
Humbly, who, on lowly knee
Lifts his spirit unto Thee.

Hear—and view Thine ancient fold
Struggling through the stormy wold—
Toiling on mid tears and strife—
Girt by waves with evils rife—
Set at nought, reviled, betrayed—
Faithless sons 'gainst Her arrayed—
Jesu, Saviour! look and bless—
Guide Her steps to quietness.

And, O Lord, his sorrows see,
Whom to aid, I plead with thee—
Him the faithful Bishop, guide
Of the children of Thy Bride—
Jesu bless—and let Thy smile
All his present griefs beguile—
Stamp, in hues of fadeless glow,
Thine approval on his brow.

Unto him Thy strength impart—
With Thy Spirit fill his heart—
With Thy love—the holy zeal
Thou for others' good didst feel—
With the high resolve to be
Faithful ever unto Thee—
Ever, good or evil through
To, Thy Church's weal, pursue.

And, O Father—Spirit—Son!
Holy Godhead—Three in One!
When in secret homage bending,
Up to Thee his thoughts ascending—
Doth he wrestle, weep, and pray
For Thy Church's brighter day,
Then, O Thou deep Mystery!
Three in perfect Unity!

Look Thou, from Thy highest throne—
List his supplicating tone—
All his earthly feelings still
With the motions of Thy Will;
Hear, and bless him in such hour
With Thy Spirit's holy power—
Hear, in Jesu's name who pleads,
For His Spouse who intercedes.

And, when in his ministry,
With Commission, Lord, from Thee—
Stands he boldly to proclaim
The Redeemer's saving name—
Then, O God, his thoughts inspire—
Touch his lips with coal of fire—
That his words with meetness crowned,
To Thy glory may redound.

Though opposing darts be hurled—
Though around him scorn the world—
And awhile, reproach prevail,
O'er him pride and folly rail—
Though weak brethren blindly aid,
Foes against his soul arrayed—
Yet bless Thou, O Holy One,
Bless Thy Church's faithful son.

In the strifes that cross his way—
In the griefs that cloud his day—
Jesu! cheer and bid him see
Pathway once marked out by Thee—
Footprints too by Martyrs left,
Who, of every joy bereft—
On through fire, and fray, and blood—
Journeyed bravely to their God.

Like them may he stoutly tread
Wheresoe'er Thy hand shall lead.
Like them shod, and clad alway
In Thy Church's fair array—
In Her doctrine's innocence—
In Thy Gospel's confidence—
May he journey, till with them
Wins he glory's diadem.

Thus in prayer, in peace, or strife—
Thus in each event of life—
Holy Father—Spirit—Son—
Bless him till his toils are done.
And when Time hath passed away;
In Thy Church's perfect day,
May his happy spirit be,
In Her joy eternally.

H. M. D.

From the Banner of the Cross.

AN APROPOS FOR "THE TIMES."

"Behold the picture! Is it like?
Like whom?——"

"*Respected* and *beloved* brethren in Christ," "*Novelties which disturb our peace*," i. 3.

"I do it as *a lover of peace and unity*,"—*Ibidem*, 5.

"I do it as *a brother addressing brethren*," —*Ibidem*.

"And while I entertain *none but the kindliest feelings of personal respect and affection* towards the distinguished advocates of that theory," ("the Tractarian," so called,) "Whether in our mother Church, or in our own,"—*Ib.* 7.

"My *highly esteemed brother and friend*, Professor Ogilby,"—*Ib.*

"A proper spirit of *Christian courtesy and affection*,"—*Ib.* 65.

"Some of our *most highly esteemed* brethren,"—*Ib.* ii. 6.

"*My esteemed* Oxford brethren,"—*Ib.* 18.

"A work* of *very extraordinary merit for method, ingenuity and erudition*: and *therefore* one to which I should *willingly bow in deferential submission*, if"——*Ib.* 47.

"*The gifted pen* of the present Bishop of the Diocese of Maryland,"—*Ib.* 60.

"*Our* Oxford brethren,"—*Ib.* 66.

"*Our* eminent Oxford divines,"—*Ib.* 40.

"*Our* Tractarian brethren,"—*Ib.* iii. 8.

"Their *intellectual power* and the *affluence of their theological learning* are equally rare and admirable."—*Ib.* 20.

"*Our* Tractarian friends,"—*Ib.* 77.

"My highly esteemed brother, the Bishop of the Diocese of New York,"—*Ib.* iv. 3.

"There are probably very few men in the Church, or in the world, who have a higher or more *affectionate regard for my youthful brother in the ministry*,† than I profess to cherish." —*Ib.* 4.

"Consigned by his estimable father to *my care*"—"a constant inmate in my family"— "the classmate of my eldest son, and *accounted as one of my own children*,"—" his consistent piety and remarkable attainments."—*Ib.*

"Those productions of *our* Oxford brethren, which are *eminently attractive* in themselves *to a thoughtful and a pious*, but inexperienced *mind*."—*Ib.* 5.

"*When has the world beheld such a band of intellects*, combined in such an enterprise? The startling energy of Froude, the lovely poetry of Keble, the learned mysticism of Pusey, the profound yet simple eloquence of Newman, the tact and directness of Perceval, the straight-forward and unflinching honesty of Hook, the scholastic exactness, and ponderous erudition of Palmer,"—*Ib.*

"No one who has been brought within the influence of *that charmed circle*, who can reverence the aspect of piety, or honor learning, or sympathise with zeal, or appreciate refined sentiment, or admire the prismatic splendors of an almost universal genius,"—*Ib.* 6.

"The Diocese of New York, and *her highly esteemed Bishop*,"—*Ib.* 7.

"His whole ministerial life has been *distinguished by a strict* and even punctilious *regard to every rule of ecclesiastical obligation*."—*Ib.* 8.

"*My esteemed* friend and brother, Rev. Professor Haight,"—*Ib.* 23.

"I cannot conclude, however, in justice to my own feelings, without again recording my belief, that on many points of ecclesiastical order and discipline, the writings of *my* Tractarian brethren have been highly useful. Nor would I omit the opportunity of renewing *my cordial acknowledgments* to such of those eminently gifted men, especially Mr. Newman himself, whose personal intercourse, when at Oxford, I esteemed a peculiar privilege, and to whose liberal kindness, *hospitality* and attention, I was in various ways, so much indebted." —*Ib.* 67.

"With *no desire*, therefore,—God forbid!— *to encourage strife*, or promote dissension,"— *Ib.* 40.

"I doubt not that the bishops, the clergy, *and especially the laity*, will arouse themselves to a careful and prayerful examination of the whole merits of the question;"—*Ib.* 70.

"I have labored in the hope that *my friendly efforts could inflict no wound*."—*Ib.* 71.

"I remember a pretty apologue that Bromaird tells,—a fowler, in a sharp, frosty morning, having taken many little birds, for which he had long watched, began to take up his net; and, nipping the birds on the head, laid them down. A young thrush, espying the tears trickling down his cheek, by reason of the extreme cold, said to her mother, that certainly the man was very merciful and compassionate that wept so bitterly over the calamity of the poor birds; but her mother told her, more wisely, that she might better judge of the man's disposition by his hand than his eye. And if the hands do strike treacherously, he can never be admitted to friendship, who speaks fairly and weeps pitifully. Friendship is the greatest honesty and ingenuity [*ingenuousness*] in the world."—*Bp Jeremy Taylor, Discourse on the Nature, Offices and Measures of Frindship, with rules of conducting it; in a letter to the most ingenious and excellent Mrs. Katharine Philips.* Bishop Heber's Edition, xi. 332.

NO "INDEX EXPURGATORIUS" YET!

---

* Palmer on the Church.

† The Rev. Arthur Carey, deacon, then, to the great regret of many of his friends, lying dangerously ill.

From the English Churchman.

ROMANISM.

The following advertisement appears in the *Tablet*:—"The Association for the Propagation of the Faith, under the especial patronage of his Holiness Gregory XVI. and the Right Rev. Vicars Apostolic of Great Britain. President—The Right Hon. the Earl of Shrewsbury. Treasurer—W. H. F. Bosanquet, Esq. 1 Inner Temple-lane. Bankers—Commercial Banking Company, No. 6 Henrietta street, Covent Garden. Acting Secretary—Mr. Youens, 45, Ludgate-hill. The objects of this Association are to assist destitute Catholic Missions. The sums allotted this year, by the Lyons Council, to the Missions within the British dominions alone, amount to nearly Thirty Thousand Pounds—viz.

Cornwall (Penzance)	£500	0	0
Scotland, Eastern District	1200	0	0
Ditto, Northern District	1232	0	0
Ditto, Western District	1724	15	10
Wales	492	15	10
Jersey	123	4	2
Gibraltar	616	0	0
Agra	1232	0	0
Calcutta	1472	0	0
Ditto, Jesuits	400	0	0
Bombay	492	15	10
Verapaly	616	0	0
Madras	1355	4	2
Ditto, Oblats of Mary	862	8	4
Madura, Jesuits	1440	0	0
Cape of Good Hope	1232	0	0
Newfoundland	1232	0	0
Hudson's Bay	1232	0	0
Nova Scotia	1601	11	8
Charlotte Town	369	11	8
Toronto	800	15	10
English Antilles	1232	0	0
Jamaica	369	11	8
Ditto, Jesuits,	24	0	0
British Guiana	1108	15	10
Sydney	1478	8	4
Adelaide	492	15	10
Van Dieman's Land	492	15	10
	£25,425	10	10

"The important Mission of New Zealand does not appear in the above table, as the funds which will be applied to it are comprised in a sum alloted for 1843 to the Congregation of Marists: and a further sum of 240*l.* has been allotted to Jamaica, in consequence of the recent destructive fire in that island.

"The conditions to be a member of this Association are simply to subscribe a halfpenny a week, and to say a very short prayer daily. Collectors are duly authorized and appointed to receive subscriptions, upon application to a local Treasurer, or the Secretary. The "Annals," which contain edifying and interesting letters from the Bishops and Missionaries in all parts of the world, are published every two months, and forwarded, free of expense, to each of the collectors, who lends them out to his subscribers. The November number is just published, and which is particularly interesting, as relating to the conversions of the Indians in America, and the sufferings of the Missionaries in Cochin China and Corea. Four volumes of the "Annals" are now completed, and may be obtained, bound, at any of the Catholic booksellers. The Collecting-books for 1844 are ready, and will b forwarded to the local Treasurers upon application for the same. Further information respecting the Association, may be obtained by application to the Acting Secretary, as above."

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—My former communication was so kindly received, that its author again obtrudes himself upon you. As Ash-Wednesday is at the door, with her voice of sober, quiet, unobtrusive sorrow, the following may give at least an intimation of her advent:—

Now pause in the mazes of pleasure,
  Mid cares, and vexations and strife,
And ask, where, my heart, is thy treasure?
  Say, what is the end of thy life?
Art thou led by ambition? Is fame thy desire?
To something *unearthly*, I bid thee aspire.

Hast thou erred? Then *think* of thine errors
  With weeping, and fasting, and prayer,
Nor shrink from thyself: And though terrors
  Environ thee, do not despair.
Art thou hopeless? However transported with fears,
Remember thy Saviour's "*strong crying and tears*."

Oh, ye Sons of the Church, hear her crying
  To you in the accents of love,
While *Faith* points the spirit undying,
  To *Hope*, as she *bends* from above.
Are ye seeking for light? Raise the voice, *it is given*;
But ask ye not *coldly*, *implore* it of Heaven.

For the Churchman.

HISTORY OF PEWS.—NO. II.

In Anglo-Saxon Churches, and in some of early Norman date, as Compton, Surrey, there was a stone bench running round the whole of the interior, except the east end: an arrangement sometimes continued even in decorated Churches, as in Exeter Cathedral, &c. This was probably occupied by the congregation, for there does not appear to have been in the Saxon Church so strict a law against the laity, or even women, entering the chancel, as there afterwards was. At least such appears the natural inference from the 44th Constitution of King Edgar, published A. D. 960: "And we ordain that no woman shall approach the altar while the mass is being celebrated." This of course implies that, at any other time a woman might do so. Judging from Anglo-Saxon illuminations, the best of the people sat on *low, rude, three-legged stools*, placed dispersedly all over the Church. A writer in the British Critic, however, remarks, and very justly, that standing was then a much more common posture than it is now. In a manuscript, (says he,) in the Harleian Library, dated A. D. 1319, Archbishop Arundel is represented as preaching to the people from a pulpit raised about two feet from the ground; his cross bearer standing by his side, and his hearers all standing on the ground."

In the illustrations of Monstrelet, we find a chaplain preaching before Mary of Anjou, and her court, on the pains of hell; the queen and all the women are represented as sitting on low stools, or on their heels, and the men are standing. Another illustration shows him preaching before the King, upon the same subject. Here the King is sitting on a throne, and all the other men, (for there are no women present,) are standing.

Probably no immediate difference was made by the Norman conquest; though from that time the introduction of *wood seats* appears to take its rise. In Bishop Grostete's Injunctions (A. D. 1240,) it is ordered that the Patron may be indulged with a stall in the choir. And in the 12th chapter of a Synod at Exeter, holden by Bishop Quivil, in the year 1287, we read as follows: "We have also heard that the parishioners of divers places, do sometimes wrangle about their seats in Church, two or more claiming the same seat, *whence arises great scandal to the Church, and the divine offices are sore let and hindered*: wherefore we decree, that *none shall henceforth call any seat in the Church his own*, save noblemen and patrons; but he who shall first enter shall take his seat where he will."

As we approach the Reformation, the wood seats begin in some instances to have *cross bars*, by way of doors, as in Bishop's Hull, Somersetshire; and in other places they actually have doors, but very low, as in Tattershall, Lincolnshire. In Bishop's Hull are some very fine and completely open wooden seats, bearing date A. D., 1530; so there are in Crowcombe, Somersetshire, and Bourne, Cambridgeshire, both A. D. 1534. That these seats were in some instances appropriated is plain, from the fact of initials being sometimes marked on them.

In descending to the Reformation, it is necessary to remember how different was the then state of the parish Churches, from their present condition. *There were no pews*, as we have seen: *no reading desk*: often *no pulpit*. The old "altars" in many parish Churches, and in all cathedrals *remained*: for it must always be remembered that these, by the so often, and so triumphantly quoted injunction of Queen Elizabeth, were not ordered, only (under certain restrictions) allowed to be removed. In some instances a *table* stood lengthwise at the east end, and in others was brought down into the chancel or nave, where even the present rubric permits it to stand. In this *latter* case, morning and evening prayer seem to have been read from it; in the *former* I suppose that a *lettern* was used, being placed where the priest could best be heard.

In King Edward's Prayer Book, the priest is ordered to be in the choir, *when performing the divine service*. This was as it had ever been. "Morning and Evening Prayer" were offered *at* or *near* the "altar," towards which, whether standing or kneeling, he always turned his face, except while reading the lessons, when he turned to the people. Against this practice BUCER, by the direction of CALVIN, grievously declaimed, urging that it was a most anti-Christian practice for the priest to say prayers, only in the choir, as a place peculiar to the clergy, and not in the body of the Church, among the people, who had as much right to divine worship as the clergy themselves. He insisted that the reading of the divine service in the chancel was an insufferable abuse, and ought immediately to be amended, *if the whole nation would not be guilty of high treason* against God. This terrible outcry, (however senseless and ignorant) prevailed so far that when the Common Prayer-Book was altered in the fifth year of King Edward, it was ordered that "the morning and evening prayer should be offered in such places of the church, chapel, or chancel (and the minister shall turn him) as the people may best hear."

This alteration caused great contentions, some kneeling one way, some another, though still keeping in the chancel, whilst others left the accustomed place, and performed all the services in the body of the Church. For the appeasing of this strife and diversity, it was thought fit, at the accession of Queen Elizabeth, that the rubric should be corrected, and changed into the form which it now is, viz: "That the Morning and Evening prayer shall be used in the accustomed place of the church, chapel or chancel," by which was evidently meant it should be used in the accustomed place in the chancel. A dispensing power however, was left to the Ordinary or Bishop. Pursuant to this rubric "Morning and Evening Prayer" was again read (as formerly) in the chancel or choir. Under the dispensing power, on account of the distance of the chancel from the body of the Church, in some places, the Bishops at the solicitation of the clergy allowed *desks* or reading *pews*, as they were called, in the body of the church, "Which dispensation grew by degrees to become general, till at last it came to be, unhappily, the universal practice. In the beginning of King James's reign, it was ordered that *in every church*, "a convenient seat should be made for the minister, to read service in."

The first mention of a reading *desk* or *pew*, occurs A. D. 1569. Bishop Parkhurst, in his visitation articles, for the diocese of Norwich, in that year, orders, "That in great churches, where all the people cannot conveniently hear their minister, the Church wardens and others, to whom the charge doth belong, shall provide and support a decent and a convenient seat in the body of the church, when the said minister *may sit, or stand and say the whole of divine service*, that all the congregation may hear, and be edified therewith: and that in smaller churches, there be some convenient seat outside of the chancel door for that purpose." We will continue our notice of *reading desks* or *pews*, in our next.

In the mean time, is it not to be greatly lamented, that the influence of CALVIN, through BUCER should have prevailed to introduce so great a change as the introduction of reading desks, thereby in many instances removing the officiating minister from the "Altar," and without the chancel. Such a change could not have taken place, except at a very low state of *faith* and *piety* in the Church. If the worship of Almighty God, in his "glorious sanctuary," through the prevailing mediation of his SON, our Lord and Saviour Jesus Christ, who ever liveth to make intercession for us, presenting before the mercy seat in heaven his own most precious blood, as "the Great High Priest over the house of God," had been understood, the ignorant and profane charge of Bucer, would have been treated as it deserved, with utter disregard. It is curious, however, to notice how *great veneration* for the CHANCEL was retained, where the bitterest envy and hatred of God's own PRIESTHOOD prevailed. It was accounted "high treason" against heaven, for the consecrated ministry of Jesus Christ, to typify and represent him in the *sacrarium* below. While the ministry itself must be stripped of its sacred character. Such folly could only prevail in connection with much pride.

G. B.

Feb. 6, 1844.

For the Churchman.

MASON ON EPISCOPACY.

"Prelacy must be destroyed," quoth the New York Evangelist, some time since. The work is now done. Actum est de ecclesia! Deleta est Carthago! Mason's Review of Essays on Episcopacy, and of Bishop Hobart's Apology has been republished, *enriched* with a preface by an editor bearing the same cognomen with the redoubtable author. Having read the preface we came to the conclusion that it is by no means the least valuable part of the volume; and that in courtesy of manner, elegance of diction, accuracy of statement, and refinement of logic, the editor is a true "chip of the old block."

"We need not," he says, extend our remarks upon several points worthy of them: the effect which the Review of the 'Essays on Episcopacy' produced at the time of its appearance— the almost entire suspension of the controversy for *thirty* years, till a new and different audience had risen up," &c.

One would imagine from this passage, and one or two other hints in the preface, that the effect aforesaid was TREMENDOUS, and made the "exclusive" Episcopalians shut their mouths and draw off into the caves and rocks for very shame. We have heard, indeed, that after all the thunder nobody was hurt; that Dr. Miller subsequently endeavored to patch up the rickety work of the Reviewer, and met with a very sufficient opponent in Dr. Bowden: that Cooke's Essay and Chapman's Sermons did some execution in their way: and that a brief tract by Bp. H. U. Onderdonk produced some *little sensation*, and was reviewed by two very able writers of the Presbyterian denomination, (much to the satisfaction of the "floundering" Episcopalians, who never know when they are beat:) that both tract and reviews were collected into one volume, and that the said volume has had the effect of bringing not a few schismatics into the fold of Christ's Church. This, however, is only hearsay. We wish therefore that the editor had indulged us with a full statement of "the effect produced:" coming from his powerful and graphic pen it would have been most interesting.

The account of the claims of "the Church" is very amusing, but, in the elegant language of the editor himself, "wants one ingredient to make it valid—Truth." But he is writing for those who have a wholesome dread of Bp. H. and his Apology, and will take for granted that all which is said against it is unanswerable. If any of them should have candor enough to turn to the page of the Apology referred to, (100) and to two or three preceding pages, they will find what the Bishop does say; and if they take the further trouble to consult authorities, they will find him in the main perfectly correct. As to the work itself, we hope that Churchmen will reward the enterprise of the publisher by purchasing a copy, in order that they may see and admire the mighty effort of the Coryphæus of Presbyterianism, which caused such a "floundering" among the Episcopalians of those days. In order to whet their curiosity, and promote their appetite for the rich intellectual banquet to which they are invited, let me call their attention to the following morceau on page 251. We have an *eloquent* description of the "effect" of the *famous testimony* of St. Jerome. All the Bishops "trembled at the truth; and so they sat quietly down," &c. And then quoth Dr. M., "In the next age when Jerome was dead, the presbyters cowed, and the usurpation of the prelates farther removed from the reach of a reforming hand; Epiphanius did, it is true, bluster at no ordinary rate against the "heretic" Aerius; for what reason we shall shortly see." This is all very fine, and it may seem the height of rashness in us to question the learning, the accuracy, and the logic displayed. But we must set Drs. Mosheim and Murdock against Dr. Mason: perhaps the editor of Mosheim has made some *rare* discoveries in ecclesiastical chronology, and thus brought to light facts which were unknown when the review was written. From the valuable notes of Dr. Murdock it appears that Epiphanius was born A. D. 310, and died in 403: that Jerome was born 331, (Lardner inclines to 342,) and *died in* 420! and that Aerius flourished about 363, (Gresley says 360.) According to Cave and Lardner, Epiphanius wrote his work against heresies between 374 and 382; and he and Jerome went in company to Rome in 382 about the Meletian controversy, and seem to have been on very good terms. St. Jerome's commentary on Titus was written towards the close of the 4th century, (388,) and his epistle to Evagrius about 387, according to Dupin. Epiphanius therefore must have had his "bluster" against Aerius, while St. Jerome was *living*; and the whole account of the "cowed presbyters," &c. &c., existed only in the brain of the *imaginative* and *learned!* Dr. M. The author is very severe on Bishop H. because (as he *alleges*) he made three mistakes in as many sentences, concerning the fulminations of some obscure Presbyterian sects in Scotland and elsewhere, against each other. We leave the reader to count up how many blunders there are in the precious specimen we have quoted. Well might the Dr. claim alone to understand ancient history: well might Episcopalians "flounder," well might

"Peals of laughter shake the vaulted skies."

M. N.

For the Churchman.

NOVELTIES.

Mr. Editor,—We now hear much about new things in the Church, and if men but come to the conclusion that they are to be eschewed, and so search for the old paths, greatly will it glad the heart of all true Churchmen. And although many of the principles thus censured are as old as the Church herself, I am confident that God will overrule the present clamor for good, and bring about the desired result.

In the case of many worthy persons uniting in this accusation, it is not necessary to show its fallacy, by proof from holy writ, and ancient authors, for they appeal, in support of the charge, to the history of the English Church, and the teachings of our own; the name of the noble Hobart, is also adduced as of great authority with them, or a large portion of them.

One of the Novelties (so called) is the denial of validity to lay-baptism. For a clear refutation of the idea that the English Church acknowledges lay administration of that Sacrament, I would refer to the last number (No. 10) of the "True Catholic," p. 470; which article, Mr. Editor, permit me to inquire, would it not be a valuable document to lay before your readers? I think it would be difficult to extort any recognition of such baptism from our Prayer book; for the teaching of our own diocese I shall now offer positive authority against it, from the days of Bishop B. Moore; and that not from him alone, or from the testimony of individual doctors, but from a document, designed to be placed in the hands of every child; from one in which it was designed that the important principles of our Catechism should be learned, and into which novelties would hardly be introduced, and into which, if the clergy of those days knew their duty, and were faithful, they *could* not be introduced. I refer to a Catechism published by Bishop Moore, and "recommended by the Bishop and Clergy of the Protestant Episcopal Church in the State of New York." This Catechism must be an old acquaintance with some of our elder clergy and laymen, for it was republished during Bishop Hobart's days, and used by him, and to my knowledge, by one other of our clergy, who was afterwards elevated to the Episcopate.

In the third lesson we find the following Questions and Answers: "*Q.* Are there not some conditions required on man's part, in order to his being saved by the death of Christ?

"*A.* Yes; there are several conditions.

"*Q.* What are they in general?

"*A.* We must become members of that spiritual society or body, of which Jesus Christ is the Head.

"*Q.* Why must we become members of this body?

"*A.* Because we cannot partake of the Spirit of Christ unless we are members of the body of Christ.

"*Q.* How is this body of Christ commonly called?

"*A.* It is called the Church. *The Church which is his body.* Eph. 1: 25.

"*Q.* Is it not likewise called his mystical body?

"*A.* Yes, to distinguish it from his natural body.

"*Q.* How are we made members of the Church, or mystical body of Christ?

"*A.* By baptism. *We are all baptized into one body.* 1 Cor. 12: 13.

"*Q.* Whom did he empower to perform it?

"*A.* The Apostles and their successors.

"*Q.* But may not any Christian baptize in case of necessity?

"*A.* No; none can baptize without a commission from Jesus Christ. *Q.* Why so?

"*A.* Because he who baptizes must have authority to represent God, and to act in his name. *Let a man so account of us, as of the ministers of Christ.* 1 Cor. 4: 1. *Now then, we are ambassadors for Christ.* 2 Cor. 5: 20.

"*Q.* For what end did our Lord institute this rite of Baptism?

"*A.* To be the way and means of admitting men to the favor of God; *Except a man be born again of water and the Spirit he cannot enter into the kingdom of God.* St. John 3: 5.

"*Q.* What favors or privileges doth God grant to the persons baptized in this New Covenant?

"*A.* The chief of them may be reduced to five: First, the forgiveness of all his own sin, if he hath committed any, and of the sin of Adam so far as it concerned him. Second: a title to the Holy Spirit, as being the life of that body whereof he is now a member. Third: the promise of a resurrection of the body, and of a glorious immortality in heaven. Fourth: that a sincere and universal obedience to the law of God will be accepted, although it be imperfect. Fifth: that if the baptized person be so unhappy as to violate his baptismal vow by gross and wilful sin, God will nevertheless pardon him upon his sincere repentance."

Here we have distinctly stated several things against which some are endeavoring to excite Churchmen, as being novelties. I trust the venerated names connected with the Catechism, and the manner of its publication, will cause that this reproach be not lightly cast upon them, and more, that they may lead some among us to examine and see what are in fact novelties, and what the old doctrines of the Church.

In a future number I design to offer your readers, should this be judged worthy of publication, some further elucidation, as to the kind of teaching once "recommended by the bishop and clergy of the Protestant Episcopal Church" in this State.

B.

For the Churchman.

THE REV. MR. BADGER.

Mr. Editor,—As I have been charged with co-operating with Mr. Badger in opposing the American Congregational Missionaries, I think it but just to the Committee and myself to say very briefly what has been the nature of my connexion with him.

He came here in 1842, as an Agent of the (English) Propagation Society, on his way to Mossoul. I had previously been informed that it would be desirable for him to pass this way in order to have the advantage of free conference with me before entering his field. When he reached Constantinople I received him at once as a brother and a clergyman of a sister Church, and he resided with me most of the time he spent here. I soon found that we differed entirely upon the question of relations to Missionaries of other denominations. On this point we had frequent, earnest, and sometimes excited discussions. He left me in September. After his arrival in Mossoul I continued to correspond with him by letter, and I assisted him to the utmost of my ability in the prosecution of his work, as the work of a sister Church, and one of great interest and promise. I assisted him by my position here in carrying out the instructions of his Society, which, I need not say, had reference only to the welfare of the Nestorians, and not at all to other Missionaries. In his work he labored most diligently and successfully; but he thought fit to add to it a feature which I wholly disapproved. He assumed a position of violent hostility towards the American Missionaries, and showed it in all his proceedings. I still continued to aid what I regarded as the work of the Church of England, and was thus able to accomplish much for the good of the Nestorians. But I opposed with my whole strength the position in which he placed himself with reference to the Americans, and have opposed it to this moment. I have no sympathy with such a position.

To this position he owes all the troubles which has befallen him. We should not, I believe, have heard a breath of all the stories that have been reported about him, if he had not assumed it. But I feel bound in justice to him, to say that many of them are untrue or greatly exaggerated, and that the most serious of all—his having contributed to the massacre of the Nestorians—is a fable from beginning to end, so far as my own knowledge (which, I believe, is accurate, and minute, and not received by any means from him alone) extends. I think him a man of uncommon ability, and of astonishing activity both of body and mind, but extravagant in some of his views, and wanting experience. I believe that he wishes to do good, and has done much good to the Nestorian Church, and I believe that the Patriarch thinks highly of him. I hope that the lessons which he has received will teach him prudence and moderation, and I have some reason to believe that the future will not be as the past. I am deeply interested in his work as a Mission of the Church of England, and I think it promises great and glorious results if rightly prosecuted. I am unwilling, therefore, to see it abandoned, although I think it had better be abandoned than pursued as heretofore.

The Society under which he acts is not to be regarded as yet responsible for his extravagances, for they never instructed him to pursue such a course, and will, I believe, disapprove of it, now that it is known.

H. S.

For the New York Evangelist.

Messrs. Editors,—I observe in the Evangelist of September 21st, that my name was introduced by Dr. Anderson into some remarks made by him at the annual meeting of the A. B. C. F. M. as having co-operated with another individual in opposing the missionary operations of the Board in this country, and as coinciding, so far as my influence goes, with the papal missionaries.

Now, in answer to this charge, I wish to say that so far as I am concerned, it is wholly untrue. I have, at no time, nor with any individual, co-operated in opposing the missions of the Board. I have never placed myself in an attitude of hostility to them, in one act or in many, singly or with others. I have never "used," as Dr. Anderson intimates in another part of his remarks, any individual or individuals for such a purpose. On the contrary, I have, at various times and in various ways, used my influence to save them from injury, and twice within the last fourteen months, have averted from the Mission of the Board in this city a storm which might have proved its ruin.

I am bound to believe that Dr. Anderson did not make this accusation without supposing himself in possession of facts sufficient to substantiate it. I unhesitatingly say that no authentic facts can be produced to sustain it. The missionaries of the Board in this city, have never intimated to me a suspicion of the kind, excepting in a solitary instance, and then my explanation, as I then understood and still understand, was satisfactory so far as any design to injure or oppose was concerned. I do not believe that any good would come from such opposition. I do not believe that the cause of Christ or the welfare of these Churches would be promoted by it, but the contrary rather. My only design is to represent my own Church, and do its work, and nothing, I believe, will turn me from this course unless it may be the necessity of defending myself from the attacks of others. Dr. Anderson, I think, will see upon reflection that it is unadvisable to bring public charges against an individual before making them known to that individual, or to the body which he represents. If any thing will tend to disturb pacific relations, it is such a course as this.

As to my coinciding with the papists, the charge is unworthy of Dr. Anderson, and does not deserve an answer from me. I will say, however, that if any missionary of the Board can exhibit a series of more arduous, more constant, or, I will add, more successful labors *against* papal emissaries in this country than I, I am willing to be counted even their friend.

I am sure, Messrs. Editors, you will do me the justice to give what I have written an insertion in your paper.

I am, with much respect,
Your obedient servant,
HORATIO SOUTHGATE,
Presbyter of the Prot. Epis. Church in the United States.
Constantinople, Nov. 27, 1843.

THE CHURCHMAN.

SATURDAY, FEBRUARY 24, 1844.

THE CHURCHMAN.—The Fourteenth Volume commences on the first of March next. At the commencement of the current volume we were compelled to strike a number of names from our list, for non-payment. We find it necessary to pursue the same course at the commencement of the next volume. All who are three years in arrears, without respect of persons, will be discontinued on the first of March until their bills are paid. Agents who have made collections will please inform us of the same without delay. THE PUBLISHER.

Bishop Hopkins's Third Letter on the Novelties.

There is that force and beauty in TRUTH that it needs only to be seen by honest minds, in order to be embraced. What Scandret says of those who reject the Eucharistic sacrifice, may be said of all the honest impugners of every Catholic doctrine; "They know it not, and in their blindness and ignorance they contemn it." We have read many (far too many for our private benefit) of the works of the ablest infidels and heretics, or to speak in smooth speech of (so called) *philosophers* and *rational* or *liberal* divines, but we have never yet met with the deistical author who understood the Christian Religion, nor the "Unitarian" author who understood the catholic doctrine of the Trinity. They first (doubtless without meaning to do so) draw a caricature after their own fancy, and then set themselves soberly to prove that it cannot be a divine original. It is the same, as a general rule, with Dissenters and Low Churchmen, when they assail those eternal verities of the Church which they are pleased to term "Tractarian novelties." They do not at all grasp, they do not even see, the doctrines which they hold up to obloquy, but are perpetually fighting with shadows of their own imagining. These may be thought the words of a partisan, but if we know our own heart, they are the words of truth and soberness. We do not deny that of those who have written in defence of the Church, some have fallen into error, nor that their opponents have detected and exposed their errors; though we might seek far and not find the instance in which they have condemned an error without involving truth in the same condemnation. We limit our remark to those who have assailed *Church principles* (e.g., Catholic Tradition, Baptismal Regeneration, Apostolic Succession, the Real Presence, the Eucharistic Sacrifice, &c.) under the name of "Tractarian errors; and we only state what every man who holds these principles knows to be a fact, when we say that full nine-tenths of this sort of writing carries proof on its face of being written in ignorance, (we mean no reproach by the words) or misapprehension of the doctrine assailed. What Churchman, understanding the principles of his Church, has read the writings of these assailants, and not seen reason to apply to their authors what good Bishop Skinner said of all such nearly fifty years ago, that they were "true to the end," and actuated (perhaps unconsciously) by the secret wish, "If I forget thee *O Geneva* let my right hand forget her cunning!"

The consequences of this procedure on the part of Low Churchmen have been frequently ludicrous. They have time and again mourned over some "Tractarian error," as evidence of grievous departure from our standards, and invoked (while perhaps the very thing they were inveighing against was the essential idolatry of all *invocation* of saints) the names of an Andrewes or Beveridge, to rebuke the rising spirit of *innovation*, when they have been immediately confronted with the *ipsissima verba* of the naughty Tractarian from Andrewes or Beveridge, or even the homilies themselves. Of late they have become more prudent, and have learned either to deal in generalities, and to condemn without specifying, or else to invent the errors which they venture to specify. For instance, in regard to Dr. Pusey's Sermon: in England they have branded it as heretical, without a soul of them presuming to specify the precise error which it contains; while in this country they have specified the error, without caring apparently whether they found it in Dr. Pusey's pages or in their own imagination.

Bishop Hopkins opens his third letter on the "Novelties" with an allusion to Dr. Pusey's sermon, and professedly devotes the substance of it to a refutation of the "Tractarian" doctrine of the Eucharist. On the seventh and eighth pages we find the following statements:

"The fourth view of the Eucharist is that which I have received as the doctrine of our mother Church and of our own. According to this interpretation the elements of bread and wine, by virtue of the act of Consecration, become the holy SYMBOLS of the Body and Blood of our crucified Lord, being appointed to bear this emblematic character by his own express commandment, in solemn remembrance of his Cross and Passion for the redemption of mankind. Thus far, we hold the same view with Zuinglius. But in the more important question of the *inward and spiritual grace* received in the Sacrament, we go incomparably farther; believing that in the due reception of the *representative* Body and Blood, the faithful Communicant is made, by the Holy Spirit, a partaker, *verily and indeed*, of the Body and Blood of Christ, after a heavenly and spiritual manner, so as to become mystically one with his Divine Lord, and to strengthen the bands of that glorious incorporation more and more, with each repetition of the Holy Communion; provided he approach with genuine repentance, lively faith, and fervent charity, and thus "*come holy and clean to the heavenly feast, in the marriage garment required by God in Holy Scripture.*"

"This view of the sacred Eucharist, however, does not satisfy our Tractarian brethren. For they contend that the power of priestly consecration converts the elements, not merely into the emblematic, symbolical, figurative, or representative Body and Blood of Christ, but into his actual and real Body and Blood, Soul and Divinity. They do indeed carefully refuse to define the mode of this presence, so as to differ, in terms, from the Church of England, and they condemn the attempt at such definition, whether it be according to the tenet of *Transubstantiation*, or that of *Consubstantiation*. But although they censure these doctrines, yet they seem to accord with the Romanists in many important particulars, believing that the Body and Blood of Christ, (after a heavenly and spiritual manner) together with his soul and divinity, become present on the altar, by virtue of the prayer of Consecration, that the Redeemer is there offered up by the priest as a real, though unbloody sacrifice, and that the Lord is received, whole and entire, (although still uncorporeally,) by every faithful communicant, *from the hands of the officiating minister.*"

It is true that those whose errors Bishop Hopkins kindly undertakes to expose refuse to define the mode of the Presence, and it may be true that they refuse to define it lest they should differ in terms from their Church. But it is much to be regretted that a writer so fair, so candid, so charitable as Bishop Hopkins, should have exhibited a fact, in itself most honorable to his brethren, in such a way as give his readers the impression that they were actuated by a cunning determination to violate the spirit of their Church's law without an infraction of its letter. Bishop Hopkins, we presume, would refuse to define the mode in which the three Persons of the Godhead exist in the unity of the Divine Essence; and he might laudably assign as a reason for his refusal, that any attempt at such definition would land him either in Sabellianism or Tritheism, and thus compel him to differ in terms from the Catholic Church. So with those whom he assails; they believe that their Church, speaking the sense of Holy Scripture, has declared the fact of the Presence; and they know also, that any attempt to define the mode of the Presence would land them either in Transubstantiation or Consubstantiation, and so lead them to differ in terms from their Church; and therefore they may well refuse the attempt to define it. How comes it that a writer of such exuberant professions of charity as Bishop Hopkins, should exhibit a fact to the disadvantage of his brethren, the exact likeness of which would be in him a proof of reverence and divine wisdom?

But this is not the point for which we have quoted the above passage. Bishop Hopkins ascribes a particular doctrine to his brethren, which he undertakes to show is not countenanced by the Church. Now if their doctrine which he ascribes to them, is that which they really hold, we are bound to pay serious attention to its proposed refutation; but if on the contrary the view which he ascribes to them, in his formal statement of their doctrine, is a fiction of his own, we may throw his book aside, with the conviction that however much it may have subserved his own amusement or the interests of his party, it will not tend to the edification of his brethren.

These "Tractarian brethren," according to Bishop Hopkins, "contend that the power of priestly consecration converts the elements, *not merely into the emblematic, symbolic, figurative, or representative Body and Blood of* CHRIST, *but into his actual and real Body and Blood, Soul and Divinity.*" This is his own assertion; he gives no proof of it; and until it is proved, the author's labor in refuting it is quite superfluous.

The doctrine of those whom it comports with Bishop Hopkins's views of candor to term the "Tractarian brethren" is entirely satisfied by saying, that the elements *are converted into the representative body and blood of* CHRIST; provided they may be allowed to believe that this *representation* is *true*, and *effectually takes the place of the original for all the purposes for which it is appointed.* They believe (and so it seems does Bishop Hopkins) that when the *representative* body and blood are given to the faithful, the Body and Blood of CHRIST are given to the faithful: and they believe (and so we hope does Bishop Hopkins) that when the *representative* Body and Blood are offered to the ALMIGHTY FATHER, CHRIST himself is offered to the FATHER. But they do *not* believe that the elements are converted into *the actual and real* as *opposed* to the *representative* Body. In other words they do not hold the belief which Bishop Hopkins imputes to them; viz. that the elements are converted "NOT MERELY into the emblematic, symbolical, figurative or representative Body and Blood of CHRIST, BUT *into his actual and real Body and Blood*, Soul and Divinity."

As the second letter of Bishop Hopkins is founded on the fallacious maxim that "the ministry is of the order, and not of the essence of the Church," so the whole of his third letter proceeds on the misconception just pointed out; and when its corner stone of error is removed, the whole superstructure falls to the ground.

THE FLOATING CHAPEL.—The consecration of this chapel on Tuesday last was matter of great interest to the hundreds whom the novelty of the occasion had drawn together. Many who had expected to see the hull of a ship, or some monster, they knew not what, were agreeably surprised to find a beautiful gothic edifice, with its towering spire and spacious accommodations, differing from other Churches only as sailors differ from landsmen, viz., in the power to live and move in a broader, more dangerous, and to stout hearts, more congenial element than *terra firma*. Is the Floating Chapel always to be moored at the dock, or will it, on a balmy day, when service is to be performed in it, be suffered to float on the bosom of the spacious bay, beyond the snuff of terrestrial *miasma?* Too much praise cannot be awarded to our Young Churchmen for this good work, and our merchants, we are confident, will help them by liberal contributions, to sustain and carry it out in a manner suitable to its design.

Since writing the above we have been informed that it is to be constantly moored at the wharf at the foot of Pike street, on the East River, and that an admirable location out of the reach of the tides, winds, and ice has been leased of the owner for a number of years, and that the city authorities have passed an ordinance sanctioning the same. We are promised in our next an interesting and extended notice of the services at the consecration and mooring the edifice preparatory thereto.

The well known Dr. Hook, Vicar of Leeds, is about to carry into effect a measure which alone should immortalize his name. Such has been the growth of the township of Leeds that the vicar has become a sort of bishop with some twenty churches under his charge. Dr. Hook proposes to recede from all the rights which he now holds as vicar, resign the exclusive cure of souls to the vicars of new parishes, and limit his own charge to a particular parish. A subordinate feature in the plan is that the floor of every church is to be free, and private pews to be confined to the galleries. We can give no idea of the plan, however, nor of the personal sacrifices involved in it, in this brief notice; but must refer to the letter of Dr. Hook which will appear in our next.

It was an old trick of the Arian heretics to lampoon in light songs the Catholic doctrines which they could not refute by argument. Something of the kind has been lately attempted by our modern Aerians, which has given occasion to the lines on our last page, from the Democratic Union.

THE ENGLISH GOVERNESS. *A Tale of Real Life. By R. M'Crindell, Authoress of "The School Girl in France." First American Edition.* Philadelphia. Heman Hooker, 178 Chestnut street.

A novel of the "Evangelical" School.

THE CHURCHMAN'S LIBRARY; *A series of publications, original and from the English, to be issued in monthly numbers.* Flemington, N. J. Published by J. R. Dunham.

Nos. 1 and 2 are issued, containing Massingberd's Reformation. The work is well deserving of patronage.

The twenty-fifth annual Report of the Institution for the Instruction of the Deaf and Dumb, and the nineteenth Report of the Society for the Reformation of Juvenile delinquents, give very favorable accounts of the conditions of these institutions.

A third and enlarged edition of Melville's Sermon's, edited by Bishop M'Ilvaine, has been published by Stanford & Swords, 139 Broadway, and G. S. Appleton, 148 Chesnut street, Philadelphia.

A Modern School Geography, accompanied by an Atlas, physical and political, by William C. Woodbridge, and published by Belknap and Hammersley, Hartford, deserves the attention of teachers.

UNLAWFUL MARRIAGE; *An answer to "the Puritan" and "Oriceron," who have advocated in a pamphlet the lawfulness of marriage of a man with his deceased wife's Sister.* By J. J. Janeway, D. D. New York. Robert Carter 58 Canal street. 1844.

We have not had time to read this work, but should think from a cursory inspection that it is a well reasoned and learned performance. The efforts which have been made by a large proportion of the Presbyterian clergy to sustain the law prohibiting the marriage of a man with his deceased wife's sister, we consider highly honorable to them. Is nothing to be said or done on this subject at our next General Convention? We suppose not.

"THE CHURCH CATECHISM; with an explanation thereof," published with the approbation of the Bishop of Rhode Island, has made an improvement on the Prayer-book, or rather on our American editions of it by striking out the comma after the word *grace*, in the answer to the question, "What meanest thou by this word sacrament?" We wish we could say that the "explanation" corresponded with the amended text.

CLASSICAL ANTIQUITIES, or a compendium of Roman and Grecian Antiquities, with a sketch of Ancient Mythology, by Joseph Salkeld, seems to be a good school book. New York, A. V. Blake.

Rev. Francis Vinton, of Trinity Church, Newport, has published a sermon, "The Church her Lord's Almoner to the world," which was lately preached before the Missionary Convocation of Rhode Island. It may be had of Mr. Sparks.

We are indebted to D. R. F. Jones, Esq., for a State Document, the Annual Report of the Managers of the State Lunatic Asylum.

A COLLECTION OF ESSAYS ON THE SUBJECT OF EPISCOPACY, &c. New York: Printed by T. & J. Swords, No. 160 Pearl street. 1806.

Stanford & Swords have yet on hand and for sale a number of copies of these Essays, which originally appeared in the Albany Centinel, and were collected and edited with copious notes by the late Bishop Hobart. As it is not probable that a new edition will be published, those who are interested in the subject will do well to obtain a copy before the old edition is exhausted.

The collection contains the essays on both sides as well those against as in favor of Episcopacy.

In looking over this volume we have been struck by a passage of the Rev. Dr. Lathrop, quoted by Bishop Hobart in the remarks appended to No. XIX. of Dr. Linn's "Miscellanies."

Dr. Lathrop was an eminent Congregational divine of West Springfield, Massachusetts, and the author of two discourses, entitled "CHRIST'S Warning to his Churches to Beware of False Prophets," printed at Northampton, of which Bishop Hobart gives us the following account:

In opposing the claims of unauthorized preachers of the Gospel, he brings forward *the case of Corah and his company*, which was quoted with reprobation from the Companion for the Festivals, &c., by the author of Miscellanies. The following are the words of Dr. Lathrop at page 112 of his pamphlet. "The Apostle Jude illustrates their character by comparing them to the ancient *Corahites. They have perished in the gainsaying of Corah.* The story alluded to is in the 16th chap. of Numbers. Corah and his companions took upon them to offer incense, and exercise the functions of the Priesthood. They murmured against the family of Aaron, which had been consecrated to this holy service. They said, 'Ye take too much upon you, seeing all the congregation are holy, and the Lord is among them: Wherefore lift ye up yourselves above the congregation?' They called 'the standing order' of Ministers a tyranny, a usurpation of rights common to all the Lord's people. They pretended that every man who pleased might officiate in the Priesthood. Moses says, 'God hath brought you near to him, to do the service of the tabernacle, and do you seek the Priesthood also? Ye take too much upon you, ye sons of Levi.' How their presumption issued, you well remember. Now the Apostle says, these false teachers, who crept into the Church unawares, were guilty of the gainsaying of Corah. They had assumed the sacred office like him, *uncalled* and *unauthorized;* were guilty of his presumption, and exposed to his condemnation."

Dr. Lathrop founds all his reasonings on the principle which the author of Miscellanies ridicules and disclaims, of *regular uninterrupted succession.* Dr. Lathrop indeed maintains that this succession is in the order of *Elders.* But all the objections which the author of Miscellanies urges against the doctrine of *succession* in the superior order of *Bishops*, will apply with much greater force to the doctrine of *succession* in the inferior and much more numerous order of Elders. And the arguments of Dr. Lathrop on the subject may therefore with propriety be urged against him.

Let the following extract from Dr. Lathrop's *appendix* to his Discourses, p. 159, be attentively perused.

"But an objection will perhaps meet us from *supposed necessity*, or *historical fact.*

"Many centuries," it will be said, "have elapsed, since Christ commissioned his Apostles, and since they ordained their successors: and how can we know, that the succession has been continued without interruption? And if there has been an interruption, then there was a time when ordination was taken up anew by private Christians. What then are all present ordinations, traced to their origin, but lay ordinations?"

"This objection may deserve an answer.

"The great question here must be, What is the institution of Christ and the apostolic usage? By *these* we must be governed, and these must not be set aside by *imaginary necessity*, or *supposititious facts.*

"The Gospel history confirms the position which we have laid down. A ministry in the Church is undeniably instituted by Christ—introduction to the ministry in the apostolic age was by prayer and the imposition of the hands of *Elders*—this usage was invariably, and without a single deviation, continued as long as the sacred history affords any light—the directions concerning ordinations are given to *Bishops* or *Elders*, and to them *only*—*no provision is made for cases of necessity*, or for the *renewal of the ministry, if it should happen to cease.* We have an express promise from Christ, that he will support his Church, and be with his Ministers *always* even to the *end of the world.* When we compare this promise with the institution of the ministry, and the mode of introduction which immediately followed, we think it can import no less, than that a regular ministry should never cease in the Church, nor any *necessity occur for departing from the instituted manner of introduction.* We have the *institution*, the *promise* and the *apostolic practice* in our favor; and what more do we need? The promise, so emphatically expressed, and so clearly interpreted by subsequent usage, must, we think, be understood as we have stated it.

"It is then by no means necessary, that by historical deduction, we should prove an *uninterrupted succession;* we have *a right to presume it*, until *evidence appears to the contrary.* If any say the succession has failed, the *burthen of proof must lie wholly on them.* Let them, from incontestible history, show us the time, place, and manner in which it terminated—who were the last Ministers in the line from the Apostles—who the first in the new line—who the Laymen that ordained them—and where was the scene of the transaction. Until we have this information, we rely on the promise of Christ, in the sense in which we understand it."

It is to be presumed, the Miscellaneous author, on reading the above, will exclaim, "No Episcopalian could reason more to the purpose." Dr. Lathrop, in the above passage, rests the *succession*, as the Episcopalians do, on the *institution of Christ*, and *apostolic usage*—on the *promise of Christ* to his Apostles, to be with them *always even to the end of the world.* He even seems more unwilling than many Episcopalians are, to admit *cases of necessity* as an excuse for a departure from the succession. He denies that it is incumbent on those who possess the succession, to prove that it has been *uninterrupted.* The burthen of proof, he justly says, lies on those who deny the succession.

Dr. Lathrop also answers an objection often urged against the succession by the opponents of Episcopacy.

"But it will be asked, 'What if a number of Christians should be cast on a desolate coast or island, or should emigrate to a country secluded from intercourse with the Christian world, and should have among them no ordained Minister?' May they not ordain Ministers for themselves? May not Ministers thus ordained venture to officiate?

"But tell me first, where is this solitary island or coast—this secluded country of Christians? Did you ever read of a colony of pious Christians emigrating to a new country, who forgot to take Ministers with them; or whom no Ministers would accompany or follow? If no such case has ever happened, or is ever likely to happen, it is not strange, that the Head of the Church has made no provision for it; nor is it necessary that we should undertake to remedy his omission." P. 161.

Dr. Lathrop goes on to refute the stale objection that the succession is broken because it passed through the corrupt Church of Rome. It is unnecessary, however, any further to quote his observations. They all tend to prove that an *internal* call to the ministry is not valid without a *regular external* commission from the Head of the Church.

Let it be remembered that Dr. Lathrop is not a *High Church Divine;* not surely one of those "fanatics" against whom the author of Miscellanies so often lifts his indignant arm; but *a Congregational or Presbyterian Minister;* standing high, in the State in which he resides, for talents, learning, and piety.

The reasonings of Dr. Lathrop are introduced, principally, to prove that Presbyterian Ministers can in no other way defend themselves from the encroachments of self-constituted teachers, than by the doctrine of the necessity of an *external commission, derived by regular* UNINTERRUPTED SUCCESSION *from the divine Head of the Church, to the exercise of a valid ministry.* And yet when they have recourse to this principle, they are confronted by the resistless testimony of Scripture and ecclesiastical history, that this succession which commenced in the Apostles was continued in an order of Ministers *superior* to Elders, or Presbyters.

The DOCTRINE OF SUCCESSION must be the rallying point of all the advocates of a regular ministry. It is their sole defence against that levelling spirit, which, with the arm of a giant, would prostrate the Christian Priesthood.

DRS. POTTS AND WAINWRIGHT.

The Christian Secretary (Baptist) contains an article on the late controversy between these gentlemen, from which we make the following extract:

For our own part, (though we have, up to this time, refrained from expressing any opinion,) we think his [Dr. Wainwright] claim of triumph, in a dialectic point of view at least, sustained. Dr. Potts has retired from the field,—beaten, of course, unless his assumption that the universal public were convinced of the trepidation of his antagonist and his systematic avoidance of the issue, are well grounded. This, we presume to say, (at the risk of being drawn and quartered for speaking in behalf of that myriad-minded gentleman, the public,) is not the fact. There are, at least, enough of Episcopalians and others, who think his argument logically sustained, to render the withdrawal of Dr. Potts from the field any thing but a decisive token of victory. That it was a most *ungentlemanly* procedure, (in the absence of any newspaper peculiarly set for the vindication of *this* doctor's reputation,) we shall also venture to assert.

We are understood, of course, to be speaking of this contest, with reference to its purely *tactical* aspects. That we consider the Presbyterian to be nearest the essential truth, nobody doubts. But the fact is, he ran himself blindly into the business—assuming to consider his mere logical position a matter of no sort of consequence, has blundered along through, in a perfect quagmire of positives and negatives, until, finally, he has found *terra firma* in retreat. This is our opinion. We can give *reasons* for it, if any body cares a farthing about knowing them. Under the unfavorable influence of these circumstances, Dr. Potts has been petulant, ungenerous, and finally *fugacious;* affording a tolerable illustration of the truth, that *forms* are not always non-essential. The prelatic champion, on the other hand has been more wary, has shown himself exceedingly "cunning of fence," and has satisfied *us*, at least, and *probably* his own people besides, that he is as willing to 'come to the point' as his adversary; though, as he has a perfect right to do, he means to maintain his attitude as respondent. The wisdom of his doing so, must appear to all who remember that the very ground on which he was challenged, was an alleged assault by him upon other denominations.

From the Thirty-second Report of the Society of the Church for the Advancement of Christianity in Pennsylvania, it appears that this Society is successfully pursuing its career of usefulness. There is an approach to plain speaking in the following passage which one is glad to see among our self-loving, self-admiring people:

Pennsylvania! With that name what mingled emotions stir the hearts of her children! Once known as the land of unbroken faith, the country of the only treaty between the white man and the savage which was never stained with blood, and never violated! How with increasing wealth, have those sins crept in among her people, which have drawn her down from her good eminence and tarnished her name! Surely, if there was ever a field of practical usefulness which opened before the patriot Churchman, that field is our own Commonwealth. To dethrone the inordinate love of gain, to repress the spirit of party, to revive the simpler habits of better times, and upon the sure foundations of the Gospel in the Church to establish truth and justice, religion and piety, for all generations,—are not these objects worthy of our toil? They are the objects for which we have associated. And shall we declare to our native State that she is not worthy of our exertions? Nay, we would rather urge her to the fulfilment of a destiny higher than she has yet attained. Nor might we unfitly address to her the stirring appeal of a son of our mother Church—

"The holy seed, by Heaven's peculiar grace,
Is rooted here and there in thy dark woods;
But many a rank weed round it grows space,
And Mammon builds beside thy mighty floods,
O'ertopping Nature, braving nature's God;
O while thou yet hast room, fair fruitful land,
Ere war and want have stained thy virgin sod,
Mark thee a place on high, a glorious stand,
Whence Truth her sign may make, o'er forest, lake, and strand."

CLERICAL CHANGES.

The Rev. James W. Cooke, having removed from this diocese to that of Rhode Island, and been there received, has changed accordingly his canonical residence.

Rev. Willard Presbury, having removed from Springfield, Clark county, Ohio, to Elizabethtown, Hardin county, Ky., requests his letters and papers to be directed to the latter place.

The Rev. Frederick W. Beasley requests that his letters and papers may be addressed to him at Bridgewater, Buck's county, Penn.

The Rev. Josiah Perry having taken letters dimissory from the Diocese of Vermont to that of Florida, and been there received, has changed his canonical residence accordingly. He requests letters and papers for him directed to Quincy, Florida.

The Rev. Jedediah Huntington, M. D., late of Middlebury, Vermont, has removed to Gadsden, S. C., for the benefit of his health.

New Agent for the Churchman—George M. Hills, Geneva, N. Y.

TO THE CLERGY AND LAITY

OF THE DIOCESE OF NEW YORK.

Brethren,—The Missionary Committee of our Diocese met last evening, agreeably to its rules, for the purpose of making its annual appointments of missionary stations and missionaries. It appeared from the treasurer's report that the sum of $806 04 was still needed to enable him to pay the missionaries what was their due on the first day of January. Under these circumstances the Committee was compelled, with one exception, to adhere to its resolution heretofore adopted and made known to the diocese, not to create any new stations, or make re-appointments to vacancies. The exception was made in favor of a station in Essex county. The Committee were encouraged to this by the fact of there having been actually contributed, or there being in sure prospect, funds specially provided for this purpose sufficient to relieve the general treasury from all responsibility for its support, for at least one year. The committee would have greatly rejoiced if this special provision had enabled them to carry into effect, in this important and interesting field of labor, the long desired project of a *County Mission.* The proposed plan of such a mission is, to place all parts of a county, not otherwise provided with pastoral supervision, in charge of an itinerant missionary, who is to have a salary assigned to him, at first competent to his reasonable support. The salary to be annually diminished, so as to throw him gradually for his support on the people among whom he ministers. Meanwhile, as the result of his extensive itinerating observation, his labors would be expected to be more gradually concentrated, until, when his missionary salary should have ceased, they might, by the divine blessing, have been the means of establishing one or more permanent parishes, competent to their own support.

For this plan of missionary operations, however, long anxiously desired by me, and certainly possessing many important recommendations, the Committee are utterly destitute of the requisite means. They are compelled, therefore, to confine the much called-for increase of operations in Essex County, to the mere appointment of another local mission, with the usual county stipend of *one hundred and twenty-five dollars.*

It is a circumstance of encouragement, and a call for gratitude, that one of our oldest, most experienced, and most efficient missionaries, who, for a long time had, in the providence of God, been physically incompetent to pastoral duty, has been enabled to resume it, and having for some time rendered gratuitous services in this part of Essex county, has been now appointed its missionary. In company with our other faithful missionary in that county, he has traversed a large portion of it, finding many communicants, ministering in the word, and in the services and sacraments of the Church; and perceiving every where most cheering encouragement to hope that a large measure of blessing awaits the missionary work in those parts.

An enlightened, devout, and zealous layman in that county, in giving some detail of the very faithful labors to which I have just referred, thus addresses me: "Thus you see how many famishing children you have in Essex county. Is there no bread for them at their father's table? Yes, blessed be God, there is; but who shall break it to them? Cannot, will not Christians, whose basket and store God has blessed, contribute from their superabundance to souls ready to perish?" Very similar things, dear brethren, I might tell you of many other parts of our diocese. We have a great work to do within the borders of that portion of the Church, which God has committed to our care. If irreligion or vice, infidelity or false doctrine, neglect of the Saviour's precepts and appointments, or the profaning or blaspheming of his holy name, exist or increase among us in a degree which God gives us the means of arresting or diminishing, dreadful is our responsibility if these means be not faithfully applied. And when there are so many of the household of faith within our own section of the Church, devoutly attached to her blessed spiritual provisions, but destitute of them, and in their destitution crying to us for help in the name of our common Saviour; and so many whose love is waxing cold towards Zion, and whose hearts are getting estranged from her heavenly ways, what, think we, are the duties towards them, and towards God in them, which He lays upon us as inseparable from the means of benefiting them which He has entrusted to us.

These things, brethren, if ye earnestly consider, ye will, by God's grace, see your duty, and faithfully discharge it. The removal of the present *indebtedness* of our missionary fund, especially, I should be sadly wanting in pastoral fidelity to you were I not to present distinctly to your notice, as a duty of primary obligation, demanding from its very nature, that it take precedure in whatever your Heavenly Father enables you to do in the cause of missions.

Brethren, I have but a word more. It is now nearly five months since our last Convention. During that period, of the 160 congregations of the diocese, but 36 have contributed any thing to our diocesan missionary fund.

My dear brethren of the clergy, the Church's proper agents in calling her members to their duty, are your consciences quite clear in this matter? Your affectionate pastor,

BENJ. T. ONDERDONK,
Bishop of New York.
New York, Ash-Wednesday, Feb. 21, 1844.

At a meeting of the Missionary Committee of the Diocese of New York, on Tuesday, February 20th, the same being the meeting designated by the Rules and Regulations of the Committee for the annual appointment of Missionary Stations and Missionaries, the following appointments were made:—

For one year from April 1, 1844.

Albany County.—Cohoes, ——.
Columbia County.—Clermont, ——.
Delaware Co.—Walton and Franklin, ——.
Dutchess Co.—Pleasant Valley and Lithgow, ——.
Essex Co.—Keeseville and Essex, Rev. Palmer Dyer; Ticonderoga, Rev. Edgar P. Wadhams, deacon.
Greene Co.—Cairo, Rev. George Sayres; Windham and Prattsville, Rev. Thomas S. Judd.
Herkimer Co.—Fairfield and Norway, Rev. William Baker.
Otsego Co.—Exeter and Monticello, Rev. John Hughes; Gilbertsville, Rev. Joseph Ransom; Westford, Rev. Sturges Gilbert.
Putnam Co.—Patterson, Rev. Albert P. Smith.
Queen's Co.—Cold Spring Harbor and Oyster Bay, Rev. Isaac Sherwood.
Saratoga Co.—Stillwater and Mechanicville, ——.
St. Lawrence Co.—Canton, Rev. Fletcher J. Hawley, deacon; Waddington and Norfolk, Rev. John A. Childs.
Suffolk Co.—Islip, Rev. Daniel V. M. Johnson; Setauket, Rev. William Adams.
Ulster Co.—Esopus, Rev. Albert D. Traver; Marlborough, ——.
Washington Co.—Hampton, Rev. Benjamin Daniels, deacon; Whitehall, Rev. Maunsell Van Rensselaer.
Westchester Co.—North Salem and Somers, ——.

For six months from April 1, 1844.

Albany County—Rensselaerville, and Greeneville, Greene County, Rev. Robert Washbon.
Montgomery Co.—Port Jackson, and West Charlton, Saratoga County, Rev. Orsamus H. Smith.
Sullivan Co.—Monticello, Rev. Edward K. Fowler.

RULES AND REGULATIONS

OF THE

Missionary Committee of the Diocese of New York.

ARTICLE I. Missionary Stations may be appointed by this Committee, at any meeting.

ART. II. When two or more places are named together as a Missionary Station, and either of them shall separate itself from the connection, except with the consent of this Committee, the congregation so separating shall cease to participate in any benefit of the Missionary Fund.

ART. III. In addition to the place or places named as a Missionary Station, the Missionary of that Station shall supply such other contiguous place or places, with such frequency as may be directed by the Bishop, or in case of his inability to act, or in case of a vacancy in the Episcopate, by the clerical members of this Committee.

ART. IV. The stipend to be paid to each Missionary shall be at the rate of $125 per annum, payable on the first day of the months of January, April, July, and October, in each year; provided there be funds in the treasury for the purpose.

ART. V. The Missionary Stipend shall in all cases be considered as attached to the Station, and payable to the Missionary only as belonging in that Station, and the Stipend shall in all cases be paid to the Missionary directly, and not through the Vestry of any parish at that Station, nor shall it be considered as forming a part of any contract between said Vestry and the Missionary.

ART. VI. Every Missionary shall be resident in his proper Station, nor shall the Stipend be payable to him until he is thus resident; and absence from his Station, except for reasons reported to the Bishop, and approved by him, shall involve a forfeiture of the Stipend for the period of such absence.

ART. VII. The appointment of Missionary Stations and Missionaries shall be made annually, nor shall any appointment be considered as extending, except it be renewed, beyond the year. The stated annual appointments shall be made at a meeting to be held in the month of February in each year, said appointments to be for the year commencing on the first day of April next ensuing. Appointments may also be made at other periods of the year, but not for a longer time than until the first day of the next April. Provided always, that this Committee retains the power of discontinuing, at any time, the appointment of a Station or a Missionary, with the sanction of the Bishop.

ART. VIII. The Annual Reports of the Missionaries shall be made to the Bishop, or in case of a vacancy in the Episcopate, or the Bishop's inability to act, to the clerical members of this Committee, by or before the 15th day of September, in each year.

ART. IX. No re-appointment of a Missionary shall be made, except for special reasons it seem otherwise good to this Committee, unless he shall, for the past year, have caused to be made in his congregation, or each of his congregations, all the contributions required by the Canons, and unless he shall have made his Annual Report to the Bishop in the form set forth by him.

It is also expected that the Missionaries and their congregations faithfully exert themselves to further, by all proper means within their power, the objects of this Committee, and that the Missionaries report, from time to time, to the Bishop, or in case of a vacancy in the Episcopate, to the Committee, what may have been accomplished in this way, and all matters which they may deem interesting and important to be known.

TO THE REV. M. A. D'WOLFE HOWE,

Editor of the Christian Witness and Church Advocate.

SEMINARY, CHELSEA SQUARE,
N. Y., Jan. 31, 1844.

Rev Sir,—In the last number of the Witness, a communication is addressed to me, as dean of the faculty of the General Theological Seminary, by "a trustee of the Diocese of Rhode Island," requesting "a relation of *all the facts* connected with the case of Mr. Putnam, a student, who (it is said) has gone over to the Roman communion; and also a statement of *all the particulars* in relation to the course pursued by certain students of the Seminary on Christmas eve, together with the action of the dean in the case, and the subsequent conduct of those students." The trustee refers to certain "reports" in circulation, which, in his judgment, "seem to make it desirable that the Church should be rightly informed on the matters adverted to." With regard to the latter of the two points brought into view, I cannot but think that "rumor," acting altogether in character, must have exaggerated the matter alluded to. At all events, I do not consider it as of sufficient importance to mention beyond the precincts of the Seminary, and must respectfully decline giving to the public, through the vehicle of a religious newspaper, the requested statement. To prevent, however, any misconstruction of my motive in declining, I beg leave to say, that "the action in the case," which, as dean, I thought proper to take, I still regard as correct, and would repeat it under similar circumstances.

As the other subject is more immediately connected with "the good of the Church and the best interests of the Seminary," I am quite willing to avail myself of an opportunity to state "*all the facts* connected with" it, which have come to my knowledge, and appear to be important to a right understanding of the case.

On the 10th of October last, Edward W. Putnam was admitted into the junior class. He entered as a candidate for orders from the Diocese of North Carolina. Sometime in November, Bishop Ives was in the city, and inquired of me how Mr. P. got on in his studies, adding that he was eccentric, and disposed to indulge in desultory reading. Early in December, I received a letter from the Bishop, informing me of a communication addressed to him by Mr. Putnam, very "erratic" in its character, in which he expressed his determination to attach himself to the Roman Catholic Church. The Bishop stated to me, that he had written to the young man, informing him that he could no longer regard him as a candidate for holy orders, and that his connection with the Seminary must be dissolved. I called at Mr. Putnam's room the day after the receipt of the letter, and ascertained that he had not yet heard from his diocesan. I inquired of him if the Bishop's impression as to his intention of joining the Church of Rome was correct, and was answered in the affirmative. I remarked that this was very extraordinary, inasmuch as two months before, he had applied for admission into the Seminary, and professed attachment to the doctrine, discipline, and worship of the Protestant Episcopal Church; to which he replied, that he was so at that time, but that his views had undergone a change since. And have you, said I, come to so important a conclusion in the short space of two months? O, says he, my conversion has taken place within three weeks. Three weeks! I replied, with amazement, do you profess to have examined the points in controversy between us and the Church of Rome in three weeks? I do not profess to have done so, said he; I do not attribute my conversion to any intellectual process. To what, then, was my question,—and the answer was,—I ascribe my conversion to a miraculous (or direct) interposition of heaven in my favor. He stated also, that he owed his conversion, under God, to reading the British Critic. It is due to Mr. Putnam to say, that, on another occasion, he remarked to me, that he had no intention of representing himself as the subject of miracle; he only meant to say that the subsistence of the Church was miraculous. I thought it unnecessary to enter into any course of argument, and made some friendly suggestions in reference to his health. He assured me, that he was quite well, and that his resolution was so fixed, that any change of views and purpose was not to be expected. Two or three days afterwards, I called to see him again, and learned that he had gone that day to the house of a Roman Catholic clergyman. My second interview with him took place at this gentleman's residence.

In stating these particulars, I am aware that I may subject myself to the charge of giving publicity to a private conversation; a procedure which, in the general, is most repugnant to my feelings, and also to my sense of duty. If it were so, sufficient justification would be found in the peculiar circumstances growing out of the case. The *fact* is, that a student of the Seminary has attached himself to the Roman Catholic communion. This fact has been published to the world, and doubtless, has already made an impression, on many minds, highly unfavorable to the institution. As "dean of the faculty," I am publicly called on by "a trustee," to state the particulars of the case, that "the Seminary, and some who are attached to it, may be relieved of the distrust and disaffection which" certain "reports are now exciting in many minds." Without some accompanying exposition, the bare fact is well adapted to injure the Seminary, and the Church to which it belongs, and for whose especial interests it was established. Placed under these circumstances, while I would not forget propriety in reference to Mr. Putnam, I must not decline duty in reference to the Church. And I know no better method to perform this, than to state "all the facts," so far as they came to my personal knowledge. Every member of a body, by his connection with it, not only becomes amenable to its laws, but, also, in a measure, subservient to its interests, and relinquishes certain abstract rights in consideration of paramount advantages. If the good of the Seminary should require a private conversation to be made public, the lesser right must yield to the greater obligation. But, in truth, the conversation was not private, but, on my part, *official*, as I called on the student and conversed with him in my character as dean of the faculty.

Mr. Putnam was dismissed, at his own request, on the 10th of December, before the matriculation of the students took place; so that he was a member of the Seminary only two months. I must, therefore, be allowed to say, that, in ordinary fairness, his case ought not to have an influence on public sentiment unfavorable to the Seminary. In whatever way, or from whatever source the young man may have got his Romish tendencies, one thing is certain and undeniable, he did not get them through any instruction given here. Justice, which is due alike to all, requires this admission. To suppose that he did, is contradictory to his own statement, and would imply a precocity of talent in the pupil to receive, and an ability in the teachers to convey instruction, to which I am very confident neither party would lay claim. I remain, very respectfully,

Your obedient servant,
Samuel H. Turner,
Dean of the Faculty for the present year.

From the Episcopal Recorder.

LETTER FROM BISHOP MEADE, OF VA., TO THE BISHOP OF NEW YORK.

Millwood, Feb. 8, 1844.

Right Rev. and Dear Sir,—The last mail brought me your circular to the Bishops of the Church, in which, by reason of some animadversion on your Episcopal act in the ordination of Mr. Carey, you invite a public trial according to the canon for the trial of Bishops. Will you allow me, in a spirit of friendship for all concerned in this unhappy affair, to suggest to you and them, what seems to me a more excellent way of its disposal. There seems to be a very general impression throughout our Church and country, extending to many who in our Mother Church take a deep interest in our affairs, that at our next General Convention something will be done evincive of the sentiment of the Church on some matters now agitating its peace. I have often been, both by letter and otherwise, inquired of, whether this may not be reasonably calculated on, and is not very necessary? My reply has ever been, that too much in this way must not be expected of the General Convention—that it has a most important, but difficult and delicate task to perform,—that is, to preserve the bond of union between the different dioceses—to legislate on main points for the whole, so as not to interfere with the rights of each part, producing alienation and tempting to separation. Controversial points must be kept as much as possible away from it. With matters of discipline—that is the execution of it, it has nothing to do, for that would greatly endanger peace and brotherly love.

Still it is impossible but that in some shape or other, disputed points will be discussed in course of general legislation, and the prevailing sentiment of the Church be thus exhibited. More especially will this be the case with the house of Bishops, who in their pastoral letter address a triennial charge to the Church on matters of chief importance.

My object in this communication is to suggest to you the propriety of deferring all consideration of this question until the meeting of all the Bishops, and then to ask their candid, brotherly opinion on the subject in dispute. You will thus have the opinion—not of a selected court, which might be charged with prejudice or partiality, and thus be destitute of weight—but of the whole body of your brethren, which will be given, I am sure, not in the way of severe condemnation, if unfavorable, but of brotherly regret and disapprobation. As to myself, I have no hesitation in expressing, what, from the first, have been my views of the case. Entirely opposed to many sentiments uttered at the time, and since, by many concerned in the transaction, as contrary to the principles of our Church, I still regard it as a new case, coming unexpectedly, and by surprise upon yourself and others; attended by personal and party considerations—influencing the judgment and feelings, and through them, the conduct of those concerned. Time was wanting, though, I think, it should have been taken at all events, for full consideration. You acted, it is stated, by the advice of two brethren in the Episcopate and nine presbyters, and not without some hesitation. On all these accounts, however much many of us may condemn the act, we must be disposed to appreciate the motives and circumstances of the actor. As to the trial of a Bishop for this the first act of the kind occurring in our Church, and under such circumstances, except it be for the purpose of declaring to the Church and world our condemnation of the act, I should be entirely opposed to it, especially when a far more Christian and effectual method is open to us in the manner I have suggested. Your own public call for a trial may be regarded as a voluntary invitation to the expression of such an opinion by the assembled bishops. Meanwhile, I do not think it should be regarded as a matter of wrong, if, after the full public exposure of the whole transaction, and after each Bishop has probably made up his own mind on the subject, (though but few of them are made known,) any of them should feel constrained, out of duty to the Church, and to meet the continual inquiries made, and charges alleged, to express themselves, so as to remove from themselves and the Church injurious impressions.

It appears to me, that, in the peculiar circumstances of the Church, such an expression of opinion would meet the general expectation and demand as to the sentiment of the American Church on subjects now disturbing our peace. I mean not to interfere with the rights of clergy and laity to express their sentiments as individuals, or in Diocesan and General Convention, but only to suggest this as the mode by which the fraternal sentiment and advice of all the Bishops may be had, rather than by impeachment and trial, conducted by a portion of them. As your circular is published in the religious papers, I send this to one of them, for the consideration of those who may be interested in the subject.

Praying that God may guide us all in our opinions, feelings and conduct in relation to this, and all other matters affecting the welfare of religion and our beloved Church, and that His blessing may rest on yourself and diocese, I remain, your faithful brother in Christ,

W. Meade,
Bp. of the Prot. Epis. Ch. of Va.

From the English Churchman.

THE TRACTARIANS AND THE UNIVERSITY.

The following is the answer of the Chancellor, the Vice-Chancellor, and the Heads of Houses at Oxford to the lay address against the Tractarian party:—

To the Right Honorable Lord Ashley and other Lay Members of the United Church of England and Ireland.

We have received, and have had for some time under our consideration, the letter addressed to us by your Lordship and other gentlemen, in our character as the responsible Governors of the University of Oxford, on the subject of sentiments diffused by means of various publications, sent forth within the last few years, by several distinguished members of the University, the tendency of which, it has grieved you to observe, has been to excite dissatisfaction with the principles of our Reformed Church as embodied in the Book of Common Prayer, and especially in the Thirty-nine Articles of Religion.

After stating the opinion of your Lordship, and of the gentlemen who with your Lordship have signed this letter, of the great national evils which will be the result of any deviation from the Protestant character of the Church of England, and the alarm with which you have observed symptoms of such deviation which have appeared in the opinions avowed by some whose station in the University gives them extensive influence over the younger portion of the academical body, your Lordship, and the gentlemen who with your Lordship have signed this letter, call upon us, the authorities of the University, to take such steps as are open to us for protecting the youth committed to our superintending care from the dangerous influence referred to, and for securing to them, for the future, such tuition as is in strict accordance with the Protestant Church of England and the constitution of these realms.

It is undoubtedly true, that within the last few years certain tracts or pamphlets have been published by several distinguished members of the University, containing opinions and sentiments considered by many to be not conformable to, or consistent with, the doctrines of the Reformed Protestant Church of England, as embodied in the Book of Common Prayer, and in the articles of religion called "The Thirty-nine Articles."

The opinions and doctrines contained in these tracts or pamphlets have been considered, discussed, and replied to in other publications, and those discussions have, at different times, attracted more or less of the public attention.

Against the prevalence, however, of erroneous opinions among its members generally, the University possess a safeguard in the statute enacted more than two centuries ago, which provides that every candidate for matriculation should subscribe the Thirty-nine Articles; and every candidate for a degree should again subscribe the Thirty-nine Articles and in addition thereto, the Three Articles in the 36th Canon.

The authorities of the University have not lost sight of their duty in enforcing a strict compliance with this statute; nor have they shown themselves indifferent to the improvement of religious instruction within the University. For when her Majesty was enabled, by recent acts of the Legislature, to provide for the foundation, maintenance and regulation of additional professorships of Divinity, the authorities of the University, with the assistance of convocation, adopted every measure for which they were competent, to carry into execution the views of Government and of Parliament. And they trust that, by perseverance in a course of moderation and watchfulness, they will be enabled, under the Divine blessing, to train up the youth committed to their care in the pure principles of the Reformed Church of England.

Wellington, Chancellor,
P. Wynter, Vice Chancellor.
On behalf of the Heads of Houses.

From the London Ecclesiastical Gazette.

REV. MR. SOUTHGATE.

At a meeting of the Society for Promoting Christian Knowledge in December last, the Secretary stated that a communication had been made by the Bishop of Gibraltar, respecting a translation of portions of "*Nelson's Festivals and Fasts,*" into modern Armenian, which is in the course of preparation under the superintendence of the Rev. Horatio Southgate, of Constantinople. This communication was addressed to the Foreign Translation Committee, who entirely concurred in the expediency of adopting the measure proposed; but as the funds of that Committee are applicable solely to the purpose of procuring and circulating foreign versions of the Holy Scriptures and the Liturgy, the recommendation of this object was made to the Board by the Standing Committee.

Letters from Mr. Southgate were laid before the meeting. The following are extracts:—

May 25, 1843.

"I am anxious to bring out 'Nelson,' and to bring it out soon. I have succeeded in finding a most competent translator, and shall set him to work on the 'Preliminary Instructions on Festivals;' and, if your Committee authorize it, will go through with the festivals relating to the Saviour. The instructions I shall print at once, as the Bishop of Gibraltar undertook to bear the expense, if your Committee did not authorize it.

"The translator, after examining 'Nelson,' said that it would undoubtedly be received with delight by his Church; that it would have an excellent effect in showing that the English Church is not, as is commonly supposed, destitute of ordinances esteemed by all eastern Christians, ancient and venerable. My own chief desire, however, in introducing it, is for the sake of its practical and religious usefulness, as bearing most effectually upon the abuses into which festivals, and fasts, and almost every thing sacred, has fallen among the Armenians, and yet conveying such instruction as every Eastern Christian will at once admit to be the true end of such institutions, raising their conception of the object and uses of Christian festivals, and giving, by the blessing of God, to the means which they already have, a sanctifying and saving influence. I am exceedingly anxious to undertake this work. It is our first essay, and must be done in faith, but doubt not that the result will equal our best hopes."

Aug. 14, 1843.

"We have translated the 'Preliminary Instructions for Festivals' in 'Nelson,' and the parts on the Lord's Day, Christmas, and the Circumcision. A letter from the Bishop of Gibraltar encourages me to proceed, which I must do, in order to retain the translator."

Oct. 17, 1843.

"From the judgment that has been passed on his performance, there remains no doubt that our translator is thoroughly competent. I have submitted a part of his work to one eminently qualified to judge of any writing in ancient or modern Armenian, and his opinion answers my highest expectations."

It was agreed that the sum of £50 be granted towards procuring and publishing this translation.

Dr. Wolff's Mission to Bokhara.—Letters have been received from Dr. Wolff by the committee of the Stoddart and Conolly fund, dated Erzeroum, in Armenia, December 18 and 19. The Pasha of Erzeroum gives him letters, provides guards, and pays his expenses to the frontier. Intelligence has also been received from Constantinople, dated the 2d January, which states that some people had arrived who left Bokhara within three months; Stoddart was alive, in high favor, and no public execution had been heard of.

THE OXFORD MOVEMENT.

Such conversions to the Church of Rome as have occurred among us, are, for the most part, subsequent to March, 1841; from which date our Church has, in various ways, and through various of her organs, taken a side, and that the Protestant side, in a number of questions of the day. The authorities who were parties to the condemnation of No. 90 of the "Tracts of the Times," by that interposition, released the author, in his own feelings, of the main weight of a great responsibility, which up to that time attached to him, of inculcating religious views, which, however primitive, however necessary for our Church, however sanctioned by her writers, tended, without a strong safeguard, towards the theology of Rome. Till then, whatever happened amiss in the spread of Catholic doctrine, might be supposed to flow as a direct result from that one cause which alone seemed in operation, the advocacy of patristical theology; and of its advocates the remedy and correction of all irregularities in the direction of Rome might fairly be demanded. But the state of the case was changed, when persons in station interfered with the work, and took the matter into their own hands. In saying this the author has no wish at all to rid himself of such responsibility as really belongs to him. That there are portions of what he has written which have become the disposing cause of certain tendencies to Rome, now existing, he does not deny; but theological principles and views have little influence on the minds holding them, without the stimulus of external circumstances. Many a man might have held an abstract theory about the Catholic Church to which it was difficult to adjust our own, might have admitted a suspicion, or even painful doubts, about the latter, yet never have been impelled onwards, had our rulers preserved the quiescence of former years; but it is the corroboration of a present, living, and energetic heterodoxy which realizes and makes them practical; it has been the recent speeches and acts of authorities, who had so long been tolerant of Protestant error, which have given to inquiry and to theory its force and its edge. Such toleration of Catholic doctrine may have been impossible or wrong; that is another question, with which private persons have no right to interfere; still it may be a fact that the want of it has been the cause of recent successions."—*Newman's Sermons on Subjects of the Day.*

The Bishopric of Lichfield.—Immediately subsequent to the death of the late Bishop of Lichfield, the rumor went forth, through the press in general, without the slightest supposition of its inaccuracy, that Dr. Wynter, the Vice-Chancellor of Oxford, was to be elevated to the vacant See. *The Standard*, no doubt from authority, gave circulation to the same rumor, and great was the astonishment when it was found that Dr. Wynter was to be passed over—his conduct during the Puseyite controversy having been marked by a strict adhesion to the Protestant principles of the Church of England. We are now in possession of the facts of the case. When Mr. W. E. Gladstone became aware that it was the intention of the Premier to give the Diocese of Lichfield to Dr. Wynter, the President of the Board of Trade waited upon Sir Robert Peel, and told him that if Dr. Wynter received the appointment, he, Mr. Gladstone, would withdraw from the Government; stating, as a reason, that Dr. Wynter was a party man! Sir Robert Peel, not being in a condition to lose the services of Mr. Gladstone, after some little demur, consented to forego his intention, and gave the patronage to the Archbishop of Canterbury, who selected Dr. Lonsdale, the present Bishop.—*Shropshire Conservative.*

The Drummond Schism and the English Church.—Rumors are afloat, that it is the intention of the English Archbishops and Bishops, with the view of meeting the exigencies of Mr. Drummond's and Sir William Dunbar's case, and to prevent similar instances of Clerical insubordination on the part of English presbyters in Scotland, to bring, with consent of the Government, and during the next session, a Bill into Parliament, which shall enable clergymen in Scottish orders to hold livings in the south. Indeed, we hardly perceive how they can do otherwise; seeing that, as the civil law stands at present, it is questionable whether, in the event of Mr. Drummond's or Sir William Dunbar's being presented to an English Benefice, and the Bishop of the Diocese, on spiritual grounds, refusing to institute, a writ of *quare impedit* in the Queen's Bench might not lie against the latter, and heavy damages for the loss of the Benefice be awarded against him.—*Scottish Episcopal Times.*

The Rev. Henry Melvill.—A correspondent on whose means of knowledge we rely, states—'The Rev. Henry Melvill has received the appointment of Principal of the Hon. East India Company's College at Haileybury. The removal of this laborious and deservedly popular minister from his attached flock will be deeply deplored. The capacious chapel at Camberwell, in which his ministrations have proved so extensively attractive and beneficial, is invariably crowded to excess whenever he is expected to occupy the pulpit, not merely by the inhabitants of the neighborhood, but these are increased by numbers from different parts of the metropolis. The necessary preparations for, and powerful exertions in, the pulpit, have, however, proved too much for Mr. Melvill's health. Two years since he was compelled to retire to the continent for several months: but though his health, injured by incessant toil, was renovated by cessation from severe application, it was still evident that if he continued to task his mental and physical energies as he had been wont to do, he would be again prostrated by exhaustion. The appointment of President to the East India College was on a former occasion placed within his acceptance, but was declined. The Rev. gentleman's brother is Secretary to the Board of Directors of the Hon. Company."—*Globe.*

Last Work of Eusebius.—A Syriac version of *The Five Books on the Theophany, or Divine Manifestation*, of Eusebius, (the original of which is lost,) has been discovered in Egypt, by the Rev. Henry Tattam, of Bedford, and by him brought home, and has been translated by Professor Lee, of Cambridge, who states in his preface that there is a probability that the identical MS. from which he has made his translation is of the date A.D. 411, and of the age of 1432 years!

PREPARATORY EDUCATION OF CANDIDATES.

The Education Committee of the Society for Promoting Religion and Learning in the State of New York, would herewith give notice that they hold as yet unfilled several rights of free tuition in various Colleges and Collegiate Schools in the State and City, also in Washington College, Conn. Application to be made for the same by letter, addressed to the subscriber, from the individual himself, enclosing certificates both from his clergyman and Academic Instructor, testifying to character, talents, attainments, and attachment to the Church.

The above appointments are without present stipend. Their value consists in free tuition, and in having the name of the incumbent entered on the books of the Society as a candidate for a Seminary scholarship on quitting College.

John M'Vickar,
Chairman of Ed. Com., 8 College Green.

Bishop Onderdonk requests that those Deacons of the Diocese who expect to apply for Priest's Orders in the course of the ensuing visitation season, will give him immediate notice thereof.

He also requests information of what consecrations of churches will be expected, with notice of the times when it is supposed they will be in readiness.

☞ The Post Master General having been appealed to on the subject of the decision in the office in this city, respecting the postage on Bishop Onderdonk's Pastoral Letter, has reversed it, and sent instructions to have the letter forwarded with only pamphlet postage. Such copies, therefore, as have not been otherwise sent, have been returned to the post office.

MARRIED.

On Thursday, the 8th of February, by the Rev. G. W. Jones, Jonathan M. Wainwright, son of the Rev. Dr. Wainwright, of New York, to Miss Maria, daughter of Dr. R. P. Page, of Clarke county, Va.

On Thursday evening, the 25th ult., by the Rev. Joseph Trapnell, Rector of Trinity Church, Upper Marlboro', the Rev. Joshua Morsell, Rector of St. James' Parish, Anne Arundel county, Md., to Jane G., daughter of the late Rev. Wm. F. Chesley, formerly Rector of St. James'.

DIED.

In this city, on Friday, the 16th inst., John Darley, eldest son of Rev. Professor Ogilby, in the fourth year of his age. His remains were removed, for interment, to New Brunswick, N. J.

Died, at New Haven, January 20th, Mrs. Ann Sheldon, aged 60, relict of the late Dr. Sheldon, of Troy, N. Y. Funeral services were performed at the residence of her son-in-law, whom she was visiting at New Haven; after which her remains were removed to Troy for interment. The bereaved relatives and friends of this truly estimable lady, may well indulge the confidence that their great loss in being deprived of her presence in this world, has proved her unspeakable gain in a better and happier world. The life of Mrs. Sheldon was one of sincere and consistent piety. To the Church of which she was a member and to which she was ardently devoted, she was both a valuable support and ornament. And in death she enjoyed the rich and peculiar consolations, the fruit of a life well spent and which religion only has the power to inspire.—"Blessed are the dead who die in the Lord."

Also, at Coxsackie, N. Y., on the 5th January, in the same communion and hopes hereafter, Mrs. Mabel Beach, aged 86, mother of the Mrs. Sheldon, whose death in the same month is recorded above.

CALENDAR.

FEBRUARY.

25. First Sunday in Lent.
28. Ember Day.

MARCH.

1. } Ember Days.
2. }
3. Second Sunday in Lent.
10. Third Sunday in Lent.
17. Fourth Sunday in Lent.
24. Fifth Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
31. Sunday next before Easter.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. Quinquagesima Sunday, February 18th, confirmed 36 in the Church of the Annunciation.

Tuesday, February 20th. Consecrated "The Floating Church of our Saviour for Seamen." The instrument of Donation, and request for consecration by the Managers of the New York Protestant Episcopal City Mission Society, was presented to the Bishop by Mr. George H. Bell, Recording Secretary of the Young Men's Church Missionary Society of the City of New York, and read by the Missionary of the Church, the Rev. Benjamin C. C. Parker. The sentence of Consecration was read by the Rev. William Berrian, D. D., Rector of Trinity Church, and the Morning Prayer by the Rev. Smith Pyne, Rector of Calvary Church, assisted by the Rev. Benjamin C. Cutler, D. D., Rector of St. Ann's Church, Brooklyn, who read the lessons; and the sermon preached by the Bishop. About 30 of the clergy were in attendance. The assistance of the united choirs of the Church of the Ascension, and St. Bartholomew's Church, added much to the solemnity and interest of the service.

This Church, combining beauty and simplicity of appearance, and propriety and convenience of arrangement, to a degree constituting it an admirable model, was erected by the Young Men's Church Missionary Society but that not being incorporated, the title to the Church was vested in and accepted by the incoporated City Mission Society, with the understanding by both parties that should the former Society succeed in its application to the Legislature for an act of incorporation, and be adopted by the Convention as the Diocesan organ for missions to seamen in this port, the Church is to be reconveyed to them.

This is believed to be the first instance of a floating Church, constructed entirely in church form. It is a really beautiful edifice, and has attracted very general public admiration. Its erection reflects great credit on the builder, Mr. Simonson, on the zealous body of young sons of the Church, who provided the expense, and on the missionary whose faithful services have contributed much to the interest felt in the cause.

BISHOP ONDERDONK'S APPOINTMENTS

FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Quinquagesima Sunday, February 18, Church of the Annunciation.
First Sunday in Lent, February 25, St. Ann's Church, *Brooklyn.*
Seond Sunday in Lent, March 3, Church of the Ascension, *New York.*
Third Sunday in Lent, March 10, Church of the Redemption.
Fourth Sunday in Lent, March 17, St. Jude's Church.
Fifth Sunday in Lent, March 24, St. Paul's Chapel.
Sunday next before Easter, March 31, St. John's Chapel, A. M.; St. Bartholomew's Church, P. M.
First Sunday after Easter, April 14, St. Mark's Church.
Third Sunday after Easter, April 28, St. John's Church, *Brooklyn.*

NOTICES.

☞ A Spirit of Inquiry being at the present time most clearly manifest in relation to the Protestant Episcopal Church in the United States, it is believed that a Course of Sermons on the principles by which she has ever been distinguished will be of advantage in directing inquirers to the path of truth. The Church has never departed, nor is she in danger of departing from that middle course in which she always protests against error of every kind.

In accordance with these views a Course of Sermons will be preached on Sunday evenings, during the ensuing winter in St. Paul's Chapel, and be repeated in St. Clement's Church, in this city.

Services to commence at half past seven.

St. Paul's Chapel, Sunday evening, February 25.—Sermon by the Rev. John M. Forbes, on "*The Sin and Misery of Despising our Christian Birthright.*"

St. Clement's Church.—The Rev. Professor Ogilby will preach two sermons on the Reformation, in this church—the first on "The *Causes* of the English Reformation," on Sunday evening, February 25th. The second on "the *character* and *results* of the English Reformation," on Sunday evening, March 10th.

All Saints' Church.—There will be divine service in this church every Sunday Evening during Lent, to commence at half past seven o'clock. Feb. 24—6t

☞ The Rev. Lewis P. W. Balch will deliver a Sermon to the Young, being the Ninth in the Course, in the Mission Church of the Epiphany, in Stanton street, between Essex and Norfolk streets, on Sunday evening next. Services to commence at half past seven o'clock. Feb. 24.

Church of the Redemption, Sixth street, rear Second Avenue. This church will be opened for divine service on Sunday Evenings, during Lent, and a course of Sermons be preached suited to that season. Sermon on next Sunday Evening by the Rev. John W. Wayland. Service to commence at 7½ o'clock.

Sunday Evening Lectures to Young Persons.—This course of lectures will be continued in the Mission Church of the Holy Evangelists, Vandewater st., through this and the following month.

The Rev. Dr. Wainwright, Sunday evening, February 25th. The usual Quarterly Collection will be taken up on that evening.

Service to commence at 7½ o'clock. Feb. 17.

St. Stephen's Chapel.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. Feb. 17, 1844.

Second French Congregation.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. Williamson,
Feb. 17, 1844. 72 Murray street.

ACKNOWLEDGEMENTS.

Domestic Missions.—Since his report of the 14th inst., the Treasurer has received the following contributions:

From Mrs Satherwait, for Rock Creek Mission, Ill, $5; Calvary ch, East Berkshire, Vt, Rev E H Sales, $2; Christ ch, Macon, Ga, Rev S G Bragg, rector, half, $29 50; for Domestic, special, $11—total, $40 50; through W H Hubbard, R A in Richmond, from Rev J T Clark, Halifax, Va, half, $13; Mrs E Adams, Lunenburg, half, $2 50; Rev F M'Guire, from B D Coghill, half, $2 75; Mr McFarland, City Point, half, $5; sundries, $2 17; found in the desk at Abingdon ch, half, $2 84; two ladies, $3; thankoffering, from a member of the apostolic church in the village of P, N Y, $25; St Peter's ch, Talbot co, Md, $5; Trinity ch, Plattsburgh, N Y, Rev J H Coit, rector, $20; per E Wilcox, R A, in Phil, first quarterly collection of St Peter's ch, for 1844, of which $15 is for Nashotah Mission, $211 26; St John's, Providence, R I, Rev Dr Crocker, rector, $112 15; Grace ch, Jamaica, L I, per Rev W L Johnson, $13 78; a member of St Stephen's ch, N Y, per Rev J H Price, $20; another member, $3; offerings of St Mark's ch, Orange, N J, per Rev J A Williams, half, $25; fourth instalment in the legacy of the late Samuel Williams of Orange, N J, per Rev J A Williams, $100; collection in St John's ch, Elizabethtown, N J, half, $16 66; from Trinity ch, Fairfield, Ct, Rev N E Cornwall, rector, $5 50; Christmas offering of S S, $2; Ladies's Sewing Society, $5; semi-annual contribution of St Paul's ch, Pawtucket, R I, half, $16; Quinquagesima collection, Trinity ch, Princeton, N J, half, $16 50; a Missionary in N Y, $10; Quin coll, St Michael's, Trenton, N J, $25; through Evan H Thomas, Esq, treasurer of the Diocese of Delaware, Immanuel ch, Newcastle, Del, $30; Christmas offerings S S, $5; St Ann's ch, Middletown, Del, $13; St Paul's ch, Louisville, Ky, per Rev W Jackson, rector, $102; Mission Ch of the Epiphany, N Y, half, $21 04; Christ ch, Reading, Ct, $7 32; church at Weston, $4 11; a friend, $2—total, $13 43; per Rev W Atwell, Trinity ch, Newark, N J, part, $45 50; from Rev W G H Jones, rector of Frederic parish, Clark co, Va, Mrs O Byrd, $4 25; Miss M Whiting, $2 25; Mr Hugh Nelson, $10; a friend, $8; cash, $27 22—total, $51 72; Quin coll, Trinity ch, Woodbridge, N J, half, $1; monthly collection in Christ ch, Hartford, Conn, Rev George Woodbridge, rector, $109. Total, $1139 69.

Thomas N. Stanford, Treasurer,
Feb. 21, 1844. 139 Broadway, New York.

N. B. The Treasurer would remind contributors that all contributions should be addressed to him at his store, No. 139 Broadway, New York, and when made in the form of checks or drafts, to be made payable to his order alone.

Foreign Missions.—The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, since last report, 14th inst:

By W H Hubbard, R A, Richmond, Va, Rev J T Clark, Halifax, Va, half, $13; Ladies' Sewing Society, Littleton parish, Cumberland co, for education of W H Kinkle, Africa, $20; Rev C J Gibson, from Mrs Elizabeth Adams, Lunenburg, for Africa, half, $2 50; Rev F H McGuire, Boydton, Mecklenburg, from B D Coghill, half, $2 75; Mr McFarland, St John's ch, City Point, half, $5; S school of Monumental Church, Richmond, $6 60; Miss Oliver, $1 50; Mrs E Ray, $1; C M, 33 cts, found in a desk at Abingdon ch, per Rev Mr Mann, $2 83; Mrs Wm Waller, $1; three little girls, viz, Caroline S Hodges, 50 cts; Lizzy Williamson and L Saunders, $2 25—$56 43; Christ ch, Macon, Ga, Rev S G Bragg, rector, half, $29 50; do, do, special, foreign, $10; Christmas collection, Calvary ch, East Berkshire, Vt, per Rev E H Sayles, rector, $2; Christmas offering, Trinity ch, Plattsburg, N Y, additional, $2; Sunday school Christmas offering, $3—$5; family mite box, N Y, $3 31; offerings of St Mark's ch, Orange, N J, half, $25; collection at St John's ch, Elizabethtown N J, half, $16 65; Quinquagesima collection, Trinity ch, Princeton, N J, per Lewis P Smith, Esq, treasurer, $16 50; Emmanuel ch, Newcastle, Del, $10; S school, Christmas offering of do, $2; St Paul's ch, Louisville, Ky, per Rev W Jackson, rector, viz, general, $40; Jewish Mission, $2; Syrian, $2; S school Christmas offering, $36; for education of W Jackson, Africa, $20—$100; annual contribution of St Paul's ch, Pawtucket, R I, per E S Williamson, treasurer, half, $16; St Paul's ch, Alexandria, D C, after sermon by Rev Dr Savage, for Africa, $24 61; S school of St John's ch, New York, for education of Freeman Clarkson, Africa, per G T Fox, superintendent, $20. Total, $337.

J. Smyth Rogers, Treasurer,
New York, February 20, 1844. 57 Wall-st.

Errata.—In the acknowledgment of 14th inst, $300 of the amount received from St John's Church, Providence, R I, is entered to credit of the China Mission. $112 15 of this amount was intended for Domestic Missions, leaving $187 85 for China.

$20 acknowledged 25th of January, from St John's Church, Watertown, Ct, should be credited to the Sunday school of St John's Church, Waterbury, Ct.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received the following contributions, for "the Fund for Aged and Infirm Clergymen," since acknowledgment of 14th inst., viz:—

From J V, a female member of St John's ch, Stillwater, $10; St John's ch, Yonkers, Rev V Bruce, $13; a lady, a member of All Saints' ch, N Y, $5; St Mary's ch, Brooklyn, Rev J Hunter, $3. Total amount, $31.

C. N. S. Rowland, Treasurer
of the Convention of P. E. Church, N. Y.,
Feb. 21, 1844. 55 Water street.

Missionary Committee of the Diocese of New York.—The Treasurer has received since report of 14th inst., the following contributions, viz:—

From St John's ch, Yonkers, Rev V Bruce, $7. St Mary's ch, Brooklyn, Rev J Hunter, $2. Total amount, $9.

C. N. S. Rowland, Treasurer,
February 21, 1844. 55 Water street.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

From St Luke's ch, Brooklyn, Rev J W Diller, rector, $8 12. Richard N Harrison, for Prayer-books sold at Canton, St Lawrence co, $1 50. Total amount, $9 62.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, Feb. 21, 1844.

Sailor's Floating Chapel.—Donations from 7th of February to this date:

From Hicks & Co, $100; St Bartholomew's ch, for a bell, in part, through the rector, $30; St Mark's ch, for a bell, in part, per Rev H Anthon, $50; offerings of St Mark's ch, for February, per H Anthon, D D, $31; offerings of St Ann's ch, Brooklyn, per rector, $33 97; J E Boisseau, $25; P V Hoffman, $20; W E Wilmerding, $25; Boonen, Graves & Co, $15; S Cambrelling, $10; Prosper M Wetmore, $5; a friend, $5; John Slosson, $3; Joseph Petit, $20; Mr Parsons, $5; Rev G T Bedell, $10; Daniel Drew, $5; G A Titus, $5; Charles Ely, $5; G Merritt, $5; B Loder, $5; Mr Hatch, $2; two ladies, $7; R J Wittemore, $16; T, $5; B N Benedict, $35; Hector Morrison, $10; G St John, $5; Elizabeth F Skillin, $5; Anna D Skillin, $5; D Ray, $10; C Cartledge, $5; a lady, friend to Seamen's Chapal, per T C B, $10; John Night, $10; T Carder, $10; offerings of Sunday school of St Matthew's ch, $23; cash, per P E F McD, $5; John Atwell, $3; Mrs Arthur Bronson, $5; Mr Purdy, $2; J P, $1; T Whittemore, $5; D H, $5; John McRae, $5; J L Gratacap, $2; L B, $1; A Magee, $1; Major Popham, $5; C W Carmer, $10; sundry cash, $11; a ring, from a lady of St Mark's ch, $1 25.

B. S. Thomas, Treasurer,
Feb. 14, 1844. 39 Nassau street.

THE POOR.

The subscriber, Missionary of the Church of the Holy Evangelists, gratefully acknowledges the receipt of the following donation for the poor:

From a friend in New Jersey, W T, $5.

Further donations will be thankfully received, and may be left with Mr. Butler, 20 John street; Mr. Sparks, office of the Churchman, 109 Nassau street; Stanford & Swords, 139 Broadway; or with the Missionary, Benjamin Evans, 360 Broome street.

February 21, 1844.

A YOUNG GENTLEMAN, who is a Candidate for Holy Orders, now engaged in teaching the Latin and Greek Languages not far from New York city, but so busily engaged that he has no time to pursue his theological studies, is exceedingly desirous to make such a change in his situation as will allow him the opportunity of advancing in these studies, while he is at the same time engaged in performing his duties as an Instructor. A situation as Private Tutor, or as a Teacher in some institution connected with the Church, under these circumstances, even with a moderate salary would be acceptable. Apply at

STANFORD & SWORDS,
Feb. 24, 1844.—1t$ 139 Broadway.

THE REV. JOHN H. ROUSE, Rector of St. Paul's Church, Wickford, Rhode Island, who has had considerable experience in teaching for the last ten years, proposes to receive into his family three or four boys in addition to those he now has; the number in all not to exceed *six*—from *eight* to *twelve* years of age—to whom he devotes his personal attention, in respect not only to their instruction, but also to their moral and religious deportment generally.

The village of Wickford is pleasantly situated on the west side of Narragansett Bay, about twenty miles from Providence, and fourteen from Newport; remarkably healthy, with every facility of access by railroad, stages, and also by water; and in the family of their teacher and guardian parents may feel assured that their sons will be comparatively free from the temptations and vices too common in our large cities and towns; and, at the same time, beyond the reach of the influence of many pernicious habits, which, as a matter of course, must more or less prevail in large and promiscuous schools.

The terms are $150 per annum, payable quarterly in advance. This includes board, tuition, washing, and other expenses, except clothing, books, medical attendance, &c.

For further information, Mr. R. has permission to refer to the Right Rev. Bishop Henshaw, of Providence; and also to the Episcopal clergy generally of Rhode Island.

Wickford, R. I., January 1, 1844. 1t

INSTITUTION OF THE MESSRS. ABBOTT,
45 LaFayette Place, New York City.

THE third term of this Institution for the instruction of Young Ladies, will commence on Monday, March 4th.

TERMS.	*Per Quarter*
Pupils under 12 years of age, studying English only,..........	$10 00
Pupils over 12 years of age,....do....do....	12 00
For those studying the Ancient or Modern Languages, or the higher branches of Mathematics, an additional charge of..........	5 00
The *Stationery* and *all the Books* required will be furnished, and an additional charge for the use of them of..........	1 00
When more than one pupil from the same family attends the school, a deduction will be made from the bill of each of..........	1 00

Pupils are received at any time during the term.

For further information, inquire at the Seminary, or by letter through the Post-office, directed to the Messrs. Abbott, 45 LaFayette Place, N. Y. Feb. 24—3t

---

THE EARLY CALLED.—A Gift for Bereaved Parents. By the Rev. William H. Lewis. 84 pages, 18mo. fine muslin. Just published by The General Protestant Episcopal Sunday School Union. Depository 20 John street. Feb. 24.

NEW ENGLISH THEOLOGICAL BOOKS.
Received per last arrival. For sale by the Importers,
D. APPLETON & CO., 200 Broadway.

LIBRARY of the Fathers, translated.
Vol. 13 S. Athanasius' Historical Tracts, $2 75.
Vol. 14 S. Chrysostom's Homilies on Philippians, Colossians, and Thessalonians, $4.
Vol. 15 S. Chrysostom's Homilies on St. Matthew, plates, $3.
Library of Anglo Catholic Theology, vol. 13.
The Theological Works of Herbert Thorndike, vol. 1, $3. Do. Vol. 14.
The Theological Works of Bishop Beveridge, vol. 3, $3 25.
The Position of the Church of England in the Catholic World; suggested by the perusal of Tract No. 90, by the Rev. I. R. Page, M. A., 8vo., $2 75.
The Clergy List for 1844, 8vo., $2 75.
Bampton Lectures, 1843, by Anthony Grant, D. C. L., 8vo., $3 25.
Tracts of the Anglican Fathers, 4 vols. 8vo. $10.
Tracts on Christian Doctrine and Practice, 4 vols. 12mo. $5.

D. APPLETON & CO. receive by every steamer all the most important Episcopal publications of Oxford and London. Feb. 24.

POETRY.

From the Democratic Union.

THE PURITAN'S MISTAKE.

On bleak New England's coast the Mayflower furls her sail,
And the shrieks of wild December are the sounds, that bid her hail,
But who are they upon her deck I see before me stand?
Their looks are fierce, their words are bold, they are a dauntless band,
"O, we are weary pilgrims, to this wilderness we bring
A Church without a Bishop—a State without a King."

A Church without a Bishop! O, blacker lowered the sky,
And the sea indignant roared, and lash'd his waves on high.
Vain, impotent and foolish, were all their swelling boasts,
For they only angered thus the mighty God of Hosts.
In ignorance they did it, and they found *they* could not bring
A Church without a Bishop—a State without a King.

Long heavy years from Charles to George's reign they groan'd,
And thus their sin against God's Church, most bitterly atoned.
Fierce Persecution's *heart* they brought, the faggot and the sword,
For Roger Williams, exile, for the Quaker's back, the cord,
And strife's among themselves they brought, but in vain they strove to bring
A Church without a Bishop—a State without a King.

At last one rose, he was the glorious Church's son,
His name is written on our hearts, that name is WASHINGTON,
In Mother Church's Liturgy his Maker he adored,
And for the Church and Liberty he drew the Patriot sword,
He taught mankind this precious truth,—"here Heaven designed to bring
A Church adorned with Bishops—a State without a King."

On Congress floor, when knelt our chief with brow of anxious care,
'Twas our good Bishop WHITE who said the holy prayer,
Those fervent prayers were blessed,—this is one reason why we love
Our Liberty and Church all other things above,
And this our faith, this is the noblest boon that Heaven could bring,
A Church adorned with Bishops—a State without a King.

HARRISBURG, Feb. 8, 1844. ITA.

From the Commercial Advertiser.

IS THE EPISCOPACY ESSENTIAL TO THE CHURCH.

NO. I.

THE CHRISTIAN MINISTRY.

The late celebrated Dr. John M. Mason, in his treatise upon the "Church of God," has the following passage:

"It has been, and still is, a received belief among almost all who profess Christianity, that the Redeemer has instituted a regular ministry, to be perpetuated in an order of men specially set apart and commissioned by his authority, for the purpose of inculcating the doctrines and duties of Christianity; and that no man may lawfully enter upon its functions without an official warrant from them who are themselves already in office.

"Others contend that this whole system is of human origin; is founded either in ignorance or in fraud; and militates directly against the nature and privileges of the Christian Church.

"Others again attempt a middle course; allowing the general principle of a ministry, but leaving the application of it at large; and conceiving the exercise of gifts, with the approbation of the *Church*, that is, a number of professing Christians met together for public worship, to be a valid and sufficient call."

The second of these hypotheses we may dismiss at once, as the few who hold it would probably take no interest in the present inquiry.

The first and third it is important to examine—because the decision of the question, as between them, lies at the foundation of any argument upon the origin and nature of the ministerial office.

If the latter hypothesis be the true one, it follows that ordination in the Congregational, Presbyterian or Episcopal method is equally valid—the question of the Apostolical succession must be set aside as totally unimportant, and the only inquiry of any real interest would be as to the relative expediency of these three forms of Church polity.

If the first hypothesis, on the contrary, be adopted, "that no man may lawfully enter upon the functions of the ministry," whatever his other qualifications may be, "without an official warrant from those who are in office," then other questions of great importance naturally arise. What is an official warrant? Who are they who have a right to give it? And how did they obtain and how must they authenticate this right?

I propose, therefore, in the first place briefly to examine these two statements, with the view of showing that the one first set down by Dr. Mason is sustained by Holy Scripture. I need hardly say that upon this point I entirely coincide with that eminent divine, in opposition to the vague, confused and often contradictory opinions that are now so prevalent in relation to the Christian ministry.

I feel anxious to obtain an attentive hearing upon this point, for recent disclosures have satisfied me that it needs illustration, that it needs indeed to be brought out and stated with great clearness, in order that it may be seen not only *to be* a point, but a *fundamental one*, in discussing the question that has given rise to the proposed series of essays to which this is an introduction.

Let us then take a practical or common sense view of the subject. I presume it will not be disputed that in a community like ours no man would be permitted to discharge the office of a minister of the Gospel, in any respectable congregation of Christians, without credentials of some kind. I may venture to say that with the great majority of those whom I address, something more would be essential to their conceding to any man the right to baptise their children, to preach to them the Gospel, and to administer to them the Lord's Supper, than piety of character and intellectual endowments.

Put the case. Suppose the pastor of a congregation in any one of the leading denominations of this city were to be removed, and no successor could be immediately procured, but that among their number was a man of unquestioned piety, and of extensive theological attainments—would the congregation consent to receive him, and permit him to act as their minister, upon no other authority than what would be implied in their election? Among the strict Independents indeed it might be that no feeling of doubt or repugnance would present any obstacle to such a course.

They would carry out their principle consistently, viz., that as each separate congregation possesses within itself all spiritual authority, it may select whomsoever it pleases for its religious teachers, and that that selection is all the authority needed to minister in sacred things. But of the great body of Congregationalists, although the abstract principle of Church polity is the same, the practice is almost universally different, and in addition to gifts and graces, and the election by the people, they require also public ordination by the imposition of hands by others, who have themselves been ordained. As to Presbyterians of either school, it may be safely asserted that no congregation among them would receive a man as their minister unless he could produce credentials from the Presbytery who ordained him, in addition to his piety.

The sentiment then is pretty universally felt that something more than intellectual capacity, learning, a Christian walk and conversation before the world, and zeal for the spiritual interests of men, is requisite to make a man a minister of the Gospel.

Now what is this indispensable qualification? In Dr. Mason's words I reply, "an official warrant from those who are themselves already in office," or in other words, ordination by ordained ministers.

May I be permitted to state the question over again in a somewhat different form, and will those of my readers to whom the distinction I am making is perfectly clear, excuse me in consideration of the fact that it is not clear to many minds, as I have abundant reason to know?

All who believe in the existence of a visible Church of Christ, (and for such only do I write,) will acknowledge that there are certain things to be done which are essential to the well-being and the perpetuity of that Church. In addition to preaching the Gospel, the Saviour's two commands to baptise and to administer the Lord's Supper must be duly observed. Now to whom were these commands given? To the whole multitude of believers? Certainly not—but to the Apostles in the first instance. The Apostles having departed, who has now the right to execute these commands? Not certainly every member of every congregation who chooses to put himself forward. Who then—and what evidence can he give of possessing this right? I can conceive of only four kinds of claim, now that the power of working miracles has been withdrawn, which can be advanced in support of it.

1st. A man may say, I have an inward conviction that God by his Spirit has anointed me to be a minister, and has authorized me to preach, baptise and administer the sacrament.

This proof of authority may be sufficient for the individual, but it is obvious that it can be no proof to any one else.

2nd. He may say, I am well instructed in the Gospel of Christ, and able to teach others. I understand the nature of the Christian sacraments, and my daily walk and conversation are such as render me not unworthy to discharge the functions of the sacred office.

This is all well—but it is obvious that qualifications for any office do not of themselves establish the right to discharge it.

3rd. In addition to the above he may say, I have been chosen by a congregation to administer to them in spiritual things, and I plead this choice as my sufficient warrant to assume the office of a minister.

But the question is, does this choice alone answer the requisitions of the Gospel? A minister is the *sent* of God. "How shall they preach except they be *sent*." A congregation cannot send a person to itself. A minister is an ambassador of Christ. "Now then we are ambassadors for Christ." A people to whom an embassy is sent cannot give to the ambassador his credentials. This question, however, will be farther argued from the Scriptures hereafter.

4th. A man may possess all the above mentioned qualifications, and in addition to these he may have "an official warrant from those who are themselves already in office."

Now I affirm that a man cannot be a minister of the Gospel unless he can show this last qualification, even although he may possess all the others that have been mentioned. And I contend, moreover, that this is the doctrine of the Christian ministry as held in common by Episcopalians, Presbyterians, and also Congregationalists in *practice*, if not in *theory*. I urge this point upon the attention of those who may honor these essays with a perusal. I request them to give it a particular examination, because, as I have before said, it is a fundamental one. According as it is decided the questions of Episcopacy and Apostolical succession become vital, or else questions merely of expediency or curiosity. And yet, important as this subject of inquiry is, it has been lost sight of to such an extent that many even of the ministers of the Gospel of the present day seem not to appreciate its bearing upon investigations which are dependant upon it, and in any logical argument must be subsequent to it.

A recent writer who has treated of the ministry has well observed "that there are many who acknowledge the necessity of a ministry in the Church, and who allow that it ought, in all main particulars, to resemble that of the primitive Christians; nay, who notoriously assign a very high value to such a ministry, as a peculiar means of grace, having a promise of blessing annexed to it, and yet do not acquiesce in the Gospel doctrine concerning it. Many think that they believe in a Christian ministry, when they are only believing in a particular minister;—think that they are believing in a MINISTRY, when they are only believing in eloquence. There is, perhaps very generally, an indistinct impression that *something* is required to make a man a "minister of the Gospel;" but what it is very few would be ready to say."

Now in the course of these essays I shall make the attempt to show what that "*something*" is. If I am successful, it will be found at the conclusion that it is ordination by the laying on of hands of a Bishop, who has derived his authority from the Apostles by regular transmission through other Bishops.

But to all this investigation the question of a divinely appointed ministry is fundamental. I have endeavored, in what has now been said, to show what is meant by such a ministry. That the distinction contended for has the clear warrant of Scripture, I think can be satisfactorily shown. In what remains of the present essay, however, I shall advance nothing more on my own authority. I prefer to summon to my assistance upon this point one whose opinion will have infinitely greater weight than mine could have, in the estimation of many of those whose candid attention I solicit and hope to obtain.

The Rev. Dr. Mason, in that able treatise upon the "Church of God" from which the extract introducing this essay was quoted, sustains the doctrine for which I contend by a scriptural argument, a portion of which I offer to the reader's careful perusal—unless, indeed, he should feel inclined to read the whole treatise, which will be found in the fourth volume of the works of that eminent divine, as selected and arranged by his son, the Rev. Ebenezer Mason, and which will repay the reader's trouble.

1. "It is undeniable that from the time when God set up his Church in her organized form, (and even before,) until the Christian dispensation, there was an order of men consecrated, by his own appointment, to the exclusive work of directing her worship, and presiding over her interests; insomuch that no man, but one of themselves, not even a crowned head, might meddle with their functions, nor undertake, in any way, to be a public teacher of religion, without an immediate call from heaven, attested by miraculous evidence.

2d. The ancient prophets, "who spake as they were moved by the Holy Ghost," foretold that the same principle should be acted upon in the days of the Messiah. Thus in Isaiah lxvi. 21, *I will also take of them for PRIESTS and for LEVITES, saith JEHOVAH.* There is no difficulty in the appellation "priests and Levites," seeing it was customary with the prophets to speak of New Testament blessings in Old Testament style; and not practicable for them to use any other, and be sufficiently intelligible.

3d. Our Lord Jesus Christ delivered their commission to his Apostles in terms which necessarily imply a perpetual and regular successive ministry. *Go ye, and TEACH ALL NATIONS, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you ALWAY, even unto the END OF THE WORLD.* Matthew, xxviii. 19.

That this command and promise, though immediately addressed, were not limited, to the Apostles, is so obvious as almost to shame an argument. But since we are sometimes required to prove that two and two make four, we remark,

First.—That as the command is to teach all nations, it must spread as far and last as long as nations shall be found. It is therefore a command to make the Christian religion universal, and to perpetuate it from generation to generation.

Secondly.—That as the Apostles were shortly to "put off their tabernacles," the command could not possibly be fulfilled by them. It runs parallel with the existence of nations. It must, therefore, be executed by others, in every age, who are to carry on the work which the Apostles began; and who, by the very terms of the commandment, are identified with them in the general spirit of the commission, which is, to preach the doctrines, enforce the precepts, and administer the ordinances of Jesus Christ.

Thirdly.—That the promise, "I am with you alway, even unto the end of the world," cannot, without palpable absurdity, be restricted to the persons, or to the days of the Apostles. Closely rendered it is, "I am with you always, even until the *consummation of the age*," i. e., "dispensation." But what age? what dispensation? Either the Jewish or the Christian.

Not the Jewish, certainly. It would be very strange if the grace of the Redeemer's promise should abide with his Apostles till the end of the old dispensation, and run out exactly at the moment when it was wanted for the new one. The "world," therefore, is that "world" which Paul calls "the world to come," (Heb. ii. 5,) i. e., the Christian dispensation. "I have just introduced it," says the master, "and I will be with you to the close of it." The promise, then, as well as the precept, reaches to the end of time; and like the precept, embraces a successive ministry to whom our Lord Jesus has engaged the continuance of his gracious presence.

4th. The Apostles themselves acted upon the principle of a perpetual ministry. "They ordained presbyters in every Church." (Acts, xiv. 23.) Paul has left, in his epistles to Timothy and Titus, as a part of the rule of faith and practice, particular directions for the choice of Bishops or presbyters and deacons; and in his epistle to the Hebrews, (ch. xiii. 17,) he charges these widely scattered disciples to obey their spiritual rulers, under this precise idea, that they *watch*, says he, *for your souls, as they that must give account.*

5th. The New Testament abounds with predictions and warnings of *apostacy* in the ministers of religion—which of course implies the *continuance* of a ministry.

6th. The book of Revelation expressly recognizes the diffusion of the Gospel, in times yet to come, by the instrumentality of a public ministry, (ch. xiv. 6.)

Since, therefore, the Head of the Church instituted a regular ministry in his Church thousands of years ago—since he directed his prophets to foretell its existence under the new dispensation—since he gave to his Apostles a commission which necessarily supposes its perpetuity—since these Apostles themselves acted upon that principle in erecting Churches—since the rule of faith has given instructions to guide its application—since the prophetic spirit in the last of the Apostles has uttered oracles which are founded upon it—no conclusion is more safe and irrefragable than this—that a regular standing ministry is an essential constituent of the Church of God."

Let the reader ponder this proof in support of the doctrine "*that a perpetual and regularly successive ministry*" is essential to the Church. How it is to be "*perpetual*" and how "*regularly* successive," shall hereafter be shown.

JONA. M. WAINWRIGHT.

February 16th.

THE CHURCH A SAFE GUIDE.

Frame your life and preachings to the canons of the Church, to the doctrines of antiquity, to the sense of the ancient holy fathers. For it is otherwise in theology than it is in other learnings. The experiments of philosophy are rude at first, and the observations weak, and the principles unproved; and he that made the first lock was not so good a workman as we have now-a-days. But in the Christian religion they that were first were best, because God, not man, was the teacher; and ever since that, we have been unlearning the wise notices of pure religion, and mingling them with human notices and human interests, "quod primum hoc verum."—*Bishop Jeremy Taylor's Sermon on the Minister's Duty, &c.*

CHURCH AND PARLOR ORGANS.

WM. P. GARDNER, Organ Builder, No. 12 State street, New Haven, manufactures all sizes and prices of Church and Parlor Organs, with all the latest improvements in rich mahogany, rosewood and painted cases, with swells and pedals for shifting movement for the stops. Prices from $150 to $500. These instruments have been greatly admired for their brilliancy and sweetness of tone, also their fine workmanship, by all that have seen and heard them.

Also, a class of Church Organs of great volume and sweetness of tone, built for small churches, in rich Gothic and other cases, with swell, pedals, &c., from $300 to $1,000.

Also, Church Organs with two sets of keys, with great power and sweetness, with swell composition pedals and pedal base, for $1,000 to $4,000.

All instruments will be warranted of the best materials and workmanship. Societies will do well by giving him a call before purchasing elsewhere, as they can obtain a larger Organ for the price than at any other establishment.

Superior Seraphins, for young beginners, from $50 to $75. Organs and all kinds of instruments tuned and repaired; also packed and sent to any part of the country at the lowest prices.

*** Orders may be left with, or inquiries made of,
JAMES A. SPARKS,
Feb. 10. 109 Nassau street, New York.

FRENCH LANGUAGE.—Rev. C. H. WILLIAMSON continues giving lessons in the French language. He has a class for *beginners*, and one for those who are *far advanced* in the study of the language. Each class meets twice a week.

For more particulars, apply at No. 72 Murray st.
Jan. 27—4t$

WANTED.—A situation by a middle aged woman, as nurse to some respectable family in the city or country. She has had charge of a nursery for a number of years, in which she has made herself generally useful, and has given entire satisfaction. Inquire 176 Division street. Jan. 27—3t$

ORGANIST.—A situation is wanted by a competent person, who would play for a small compensation. Apply to J. A. SPARKS, at this office.
Feb. 17—$tf

CHURCH PAMPHLETS.

JAMES A. SPARKS, No. 109 Nassau street, New York, (up stairs,) has just published and for sale,

Rev. Dr. Pusey's Sermon on the Eucharist, with an American Appendix, compiled from the Confessions of Faith and other standards of the Presbyterian and Dutch Reformed Churches, and the writings of Calvin, Melancthon, and Luther. Price, 12½ cents.

A Full and True Statement of the Examination and Ordination of Mr. Arthur Carey. Taken from the Churchman of July 8, 15, 22, 29, and August 5, 12, 19 and 26. pp. 116. Price, 25 cents.

A Letter to a Parishioner relative to the Ordination of Mr. Arthur Carey, by the Rev. B. I. Haight. Price, 6¼ cents.

Mutual Forbearance recommended in Things Indifferent. A Sermon, preached at the Consecration of the Church of St. John Babtist, in the Parish of Hawarden, by the Rev. Dr. Hook, and dedicated to the Rev. Dr. Pusey.

Errors of the Times; a Charge delivered by the Rt. Rev. Bishop Brownell, of Connecticut. Price, 12½ cents.

No Union with Rome. By the Rev. Dr. Jarvis.

Revivalism and the the Church. By a Presbyter of the Diocese of Connecticut. Price, 12½ cents.

The Church's Law and the Church's Liberty. A Sermon by the Rev. Smith Pyne, A. M. Price, 12½ cents.

The Liturgy in No Danger. A Letter to the Author of an article in the New Englander, for October, 1843. Price, 10 cents.

A Letter to the Rev. Dr. Bushnell, on the Rationalistic and Infidel tendencies of certain passages in his address, &c. &c. Price, 12½ cents.

Reasons why I am a Churchman; or, The Episcopalian Armed against Popular Objections.

Episcopacy Divine in its Origin, and unbroken in its succession.

Mariolatry, or Facts and Evidences demonstrating the Worship of the Virgin Mary by the Church of Rome. By Rev. T. Hartwell Horne, D. D., Edited by Dr. Jarvis. Price, 25 cents.

Church Authority, a Sermon by Rev. L. Windsor.

The Priesthood in the World, a Sermon by the Rev. Dr. Wyatt, of Baltimore.

The Argument for the Apostolical Succession. By the Rt. Rev. Bishop McIlvaine.

A Narrative of Events connected with the publication of the Tracts for the Times, &c. &c. By Rev. William Palmer.

Sacerdotal Absolution, a Sermon preached before the Diocesan Convention of North Carolina, 1843, by Rev. M. A. Curtis. Jan. 27.

BISHOP JEREMY TAYLOR ON EPISCOPACY. This day published—The Sacred Order and Offices of Episcopacy asserted and maintained; to which is added, Clerus Domini, a Discourse on the Office Ministerial, by the Rt. Rev. Jeremy Taylor, D.D. One elegant volume, 16mo. of 362 pages, price $1.

The reprint in a portable form of this Eminent Divine's masterly defence of Episcopacy, cannot fail of meeting with a large share of attention from all thoughtful Christians.

Recently published uniform with the above:

The Unity of the Church, by the Rev. H. E. Manning	$1 00
Portrait of a Churchman, by the Rev. W. Gresley,	0 75
Tales of the Village, by the Rev. F. E. Paget, 3v,	1 75
Learn to Live, by Christopher Sutton, D. D.,	1 00
Learn to Die, do do	1 00
Meditations on the Sacrament, do	1 00
Practical Christian, by R. Sherlock, D. D.,	1 00
A Kempis's Imitation of Christ, complete,	1 00
Double Witness of the Church, by Rev. W. J. Kip,	1 25
Manual of Private Devotion, edited by Spinckes,	1 00
Early English Church, by Rev. E. Churton,	1 00
A Discourse on Prayer, by Bishop Patrick,	0 75
The Golden Grove, by Bishop Jeremy Taylor,	0 50
Lyra Apostolica: from the 5th English edition,	0 75
The Rectory of Valehead, by Rev. R. W. Evans,	0 75

D. APPLETON & CO., Publishers,
200 Broadway.

D. A. & Co., are preparing for publication:—

I. The complete works of Mr. Richard Hooker, with an account of his Life and Death, by Isaac Walton, arranged by Rev. John Keble, A. M., in 2 vols. 8vo.

II. Sermons, preached at Clapham and Glasbury, by the Rev. Charles Bradley, A. M., the two vols. of English edition in one vol. 8vo.

It is proposed to publish the other volumes of this author's Sermons, should encouragement be given.

III. An Historical Sketch of the Council of Trent; designed to illustrate the relative position of the Papal Communion, and the Anglican and American branches of the Church Catholic. By Rev. John D. Ogilby, D. D., 1 vol. 8vo.

IV. Sermons, bearing on subjects of the day, by the Rev. Henry Newman, D. D., 1 vol.

V. The Christian Instructed in the Ways of the Gospel and the Church; a series of Discourses by the Rev. I. A. Spencer, A. M. 1 vol. Feb. 17.

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION has in course of publication, and will publish in succession, the following books, viz.:

"The Early Called;" a Gift for Bereaved Parents. By the Rev. William H. Lewis, 18mo., 84 pages.

The Juvenile Repository, being the republication in two or more volumes, of a series of choice books for children, from the press of 'Burns,' London.

Sacred History, Old Testament, one vol. 18mo.

Recently published by the General Protestant Episcopal Sunday School Union.

The Rector's Visits; or, Stories on the Lord's Prayer, 18mo. 108 pages.

The Children of Hazlewood School; or, Ill Conduct at Church. 18mo. 48 pages.

James Ford; or, The Heedless Boy. 18mo. 24 pages.

Beaven's Help to Catechizing. From the second London edition, revised and amended by the author, and the Executive Committee of the S. S. Union. 114 pages, 18mo. in stiff pasteboard covers. Price $10 per hundred, with the usual discount to Sunday Schools.

Also, a finer edition of the same, with an Introduction of 24 pages. Fine muslin, 28 cts. each, discount as above.

A clergyman at the West writes: "It is the most popular book amongst teachers, scholars, and parents, and the best for Sunday Schools I ever knew." The same testimony is coming in from all quarters.

Orders may be addressed to
DANIEL DANA, JR., Agent,
Jan. 27—tf 20 John st., New York.

WORKS ON EPISCOPACY.

DR. BOWDEN'S LETTERS to Dr. Miller; Dr. Cooke on the Invalidity of Presbyterian Ordination and Episcopacy, tested by Scripture, in two volumes, in boards, and bound in sheep; also, Leslie on Deism; West on the Resurrection; Walton's Lives; Gibson's Letters; Life of Bishop Heber, &c., for sale at low prices at the Church Depository, 20 John street, by THOMAS C. BUTLER.
January 20.

THE ILLUSTRATED BOOK OF COMMON PRAYER.—Just published, the Book of Common Prayer, and administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church of the United States of America, with the Psalter, or Psalms of David; together with the Psalms and Hymns in metre. Containing upward of seven hundred engravings on wood, in part from original designs, but principally taken from the English, and adapted to the present edition, edited by Rev. J. M. Wainwright, D. D., complete in one handsome volume, royal 8vo., superbly bound in English morocco. Price $8,50. For sale by
J. A. SPARKS, Churchman's Bookstore,
Jan. 27. 109 Nassau street.

INTERESTING PUBLICATION, having special connexion with the present controversy between EPISCOPACY AND PRESBYTERIANISM.

An Apology for Apostolic Order and its Advocates, in a series of letters addressed to the Rev. John M. Mason, D. D., by the late Bishop Hobart. Price 50 cents. Just published and for sale by
STANFORD & SWORDS,
Jan. 13—4t 139 Broadway.

MR. NEWMAN'S NEW VOLUME. D. APPLETON & Co. will shortly publish—Sermons; bearing on the Subjects of the Day, by John Henry Newman, B. D. One volume, 12mo. Feb. 10.

FOR SALE, a Vault in Greenwood Cemetery situated on "The Route" over Sylvan Lake. It has Marble Entablature and door with lock, &c. The key and particulars can be had of Mr. Wilson, at the first entrance to the Cemetery, or of Fisher & Bird, 287 Bowery. February 10—4t$

TO FAMILIES.—For sale, two capacious, dry, and well built family vaults, on the east side of St. Matthew's Church, Christopher st. For particulars, apply at No 50 Fourth st. Jan. 27.

FOR SALE, pew No. 50, in St. John's Chapel, North aisle, and extending into the body of the Church. Price, $500.
Enquire at No. 83 Murray street. Feb. 3—tf

WANTED, a respectable Canvasser, a Churchman, for a religious periodical. To a man of good address, well recommended, it can be made an object. Apply at 109 Nassau street. Feb. 3.

STANDARD CHURCH WORKS.

PALMER'S Treatise on the Church, 2v. $5.
Burnet's History of the Reformation, best edition, 4v. $8.
Burnet's ditto, cheap edition, 3 v. $2 50.
Burnet's Exposition of the XXXIX. Articles, 8vo. $2.
Pearson's Exposition of the Creed, 8vo. $2.
Kip's Double Witness of the Church, 16mo. $1 25.
Churton's Early English Church, 16mo. $1.
Sutton on the Sacrament, 16mo. $1.
Learn to Die, by Christopher Sutton, D. D., 16mo. $1.
Learn to Live, do 16mo. $1.
Spincke's Manual of Private Devotion, 16mo. $1.
Practical Christian, by R. Sherlock, D. D., 16mo. $1.
Maurice on the Kingdom of Christ, 8vo. $2 50.
Newman's Parochial Sermons, 2v. 8vo. $5.
Manning on the Unity of the Church, 16mo. $1.
Evans' Rectory of Valehead, 16mo. 75 cents.
Jeremy Taylor's Golden Grove, 16mo. 50 cents.
Bishop Patrick on Prayer, 16mo. 75 cents.
For sale by J. A. SPARKS, Churchman's Bookstore, 109 Nassau sreet. Jan. 27.

PECK'S BOOKSTORE,
No. 158 Main street, (Exchange Buildings,)
WM. B. PECK, } Buffalo, N. Y.
CHS. E. PECK, }

CHURCH BOOKS published by James A. Sparks and D. Appleton & Co., constantly on hand, at publishers' prices. Jan. 20—6m

CHURCHMAN'S LIBRARY.

(Recommended to patronage by the Bishops of New Jersey, Pennsylvania, Maryland, and New York.)

A SERIES of publications, original and from the English press, in Monthly Numbers of 56 octavo pages each, on fine paper, at $2 25 a year, payable, by city subscribers, on delivery of the numbers. Mail subscribers $2, or six copies sent to one address $10, enclosed in advance, to the Publisher. Postmasters are authorized to remit for periodicals. The following works will be embraced in the series:—

A History of the English Reformation, by Massingberd; Christian Morals, by Sewell; St. Antholin's, or Old Churches and New, by Paget; Bowden's Life and Pontificate of Gregory VII.; Lives of Eminent English Laymen, by Teale; The Great Necessity and Advantage of Public Prayer an Frequent Communion, by Bishop Beveridge; Manndng's Sermons; Church Clavering, or The School-Master, by Gresley; Life of Wm. Wilberforce, abridged, by his Sons; Travels in the East, by Rev. H. Formby, &c.

The second number for January, is now out; and the third number containing the conclusion of the "English Reformation," by Massingberd, and the commencement of "Church Clavering," is in press. J. R. DUNHAM.
Flemington, N. J., Feb. 6, 1844.
General Agent for the city of New York,
Feb. 10. J. A. SPARKS, 109 Nassau street.

ORGAN MANUFACTORY, Anthony street, New York. Mr. JARDINE has the pleasure of submitting the following testimonial:

St. Albans, Vt., November 28, 1843.

Sir,—We feel it a privilege as well as a duty we owe you, that we award our testimony of very decided approbation and praise in favor of the Organ just built and erected by yourself in our Church edifice; presented to the church by the very generous and estimable lady of our worthy Rector, Mrs. Ann D. Hoit.

And we can assure you, dear sir, that in this, we have expressed the universal opinion of all who have listened to its most delightful and thrilling tones. The beauty of design, proportions, and style of finish, its full, rich, sweet and melodious tones, we are sure cannot be excelled in one of its size and variety.

Very respectfully,
Gardner G. Smith, }
S. P. Eastman, } Wardens and Vestry
H. B. Sowles, } of the Parish of Union
Bildad Paull, } Church, St. Albans.

To Mr. George Jardine, Organ Builder,
New York.

The above Instrument is in a Black Walnut Case, of Gothic design—has two rows of Manuals, 14 stops, and Pedal Bass to CCC.

He begs to state that he has been awarded for the last six successive years the highest Premiums of the American Institute, for the best Organs.

And from his long experience as a practical finisher in this country, and also in two of the largest Organ Manufactories in London, he warrants his Organs fully equal, if not superior—and from 10 to 20 per cent cheaper than can be obtained elsewhere in this city.

A variety of Church and Parlor, and Church Barrel Organs constantly on hand. Dec. 9.

ORGANS.—The subscriber offers for sale the following Organs:—One Organ in a Grecian case, 10 feet 6 inches high, 6 feet 6 inches wide, and 3 feet 9 inches deep, with a general swell—compass of keys from GG. to F. in Alt. Stops as follows: Open Diapason, Stop Diapason Bass, Stop Diapason Treble, Principal Fifteenth and Trumpet; a pedal to take off the chorus stops.

Two Organs same as above with the exception, the compass of the keys from CC to F, in Alt—dimensions of case 9 feet 5 inches high, 6 feet wide, and 3 feet 6 inches deep.

A second hand Church Organ, 9 feet high, 5 feet 6 inches wide, and 3 feet deep.

A second hand Parlor Organ.

HENRY ERBEN,
Oct. 1—tf 172 Centre st., head of Canal st.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to. THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

TRINITY SCHOOL,
No. 76 Varick Street.
REV. WILLIAM MORRIS, RECTOR.

THIS Institution consists of a CLASSICAL and an ENGLISH Department.

In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of young gentlemen for commercial pursuits.

In both departments religious instruction shall be given, both of a general nature, and specially in the doctrines and discipline of the Protestant Episcopal Church.

The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar,	$10 00
Latin and Greek, including the English course,	12 50
French, Spanish, &c., each,	5 00
Stationary,	0 50
Fuel for the season,	1 00

The 1st Term will commence Sept. 1, and end Nov. 23.
2d do. " Nov. 24, " Feb. 15.
3d do. " Feb. 16, " May 9.
4th do. " May 10, " July 31.

TRUSTEES.

Right Rev. Benjamin T. Onderdonk, D. D., President; Rev. Thomas Lyell, D. D.; Rev. William Berrian, D. D.; Rev. John McVickar, D. D.; Rev. Samuel Seabury, D. D.; Rev. Joseph H. Price; Rev. Lot Jones; Rev. J. M. Wainwright, D. D.; Rev. T. H. Taylor, D. D.; Rev. B. I. Haight; Rev. E. Y. Higbee, D. D.; Thomas L. Ogden; Benjamin M. Brown; Murray Hoffman; Wm. H. Harison; Abel T. Anderson; John Stearns, M. D.; W. H. Hobart, M. D.; C. N. S. Rowland; Anthony J. Bleecker; John W. Mitchell. October 21.

TIRNITY CHURCH CEMETERY,
AT MANHATTANVILLE.

THIS Cemetery is now ready for interments in graves or in vaults. It contains twenty-four acres of land, running from the Tenth Avenue to the Hudson River, and between 153d and 155th streets. The soil is of the best quality for the purpose, and to those who have not seen it, it may be necessary to say that the beauties of the place, and its rural and picturesque scenery, cannot be surpassed. The Tenth Avenue in front of the grounds has been opened, and a dock has been built on the river at the foot of 155th street. That portion of the grounds fronting the Tenth Avenue is intended for more immediate use for graves, vaults, and family burial places; but places for vaults can also be had, (if preferred,) in that portion nearest the river, which is covered with a fine open wood, and parts of it about 170 feet above high water descending gradually to the river.

Applications for interments should be made as early as convenient to Mr. Morison, Sexton, at the Vestry Office, corner of Fulton and Church streets. The prices for graves and for vaults and family burial grounds have been fixed at the lowest rate. For further information, and for the charges attending interments, apply to Mr. Morison as above. August 12—tf.

THE HISTORY OF A POCKET PRAYER-BOOK, written by itself. New edition. Just received and for sale by
Nov. 11. JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau st.

ST. THOMAS' HALL, FLUSHING.

THE REV. WM. M. CARMICHAEL, D. D., Rector of St. George's Church, Hempstead, and GERARDUS BEEKMAN DOCHARTY, A. M., Principal of the Hempstead Seminary, having purchased the Institution known as ST. THOMAS' HALL, late the property of Reverend Francis L. Hawks, D. D., would respectfully inform their friends and the public generally, that they will reopen the same for the reception of students, on MONDAY, THE 6TH OF NOVEMBER NEXT, and that they will spare neither pains nor expense to render it in every way worthy of patronage.

Its elegant situation, the pleasantness and salubrity of the village in which it is located; its ready access at all times to the city of New York, are so well known that they need no comment.

For particulars in regard to terms, &c.—reference may be had to either of the Rectors at the Hall, or to the printed circulars, or by applying to any of the following gentlemen:

Rt. Rev. Benj. T. Onderdonk, D. D., New York.
Rev. Dr. Taylor, Rector of Grace Church.
Rev. Dr. Ogilby, Prof. in the Theological Seminary.
Rev. Dr. Seabury, Editor of the Churchman.
Rev. Dr. Moore, Richmond, Staten Island.
Hon. David S. Jones, New York.
Messrs. S. D. Skillin, D. Clarkson, Dr. Lucius Comstock, O. T. & J. Hewlett, Swords & Stanford, New York.
Messrs. Jarvis Brush, A. Van Nostrand, Brooklyn.
Rt. Rev. Henry U. Onderdonk, D. D., Philadelphia.
Rev. Dr. Ducachet, "
Rev. Dr. Coleman, "
Rev. Frederic Ogilby, "
Rt. Rev. William R. Whittingham, D. D., Baltimore. October 28.

RARE AND VALUABLE THEOLOGICAL WORKS.

THE following catalogue of Rare and Valuable Works are on sale for a Clergyman whose pressing wants compel him, reluctantly, to part with them:

Stewart & Winar's Greek and Hebrew Grammar, 1 vol. octavo.
Scott's Commentaries, 6 vols.
Bishop Rider on the Bible, 3 vols. folio.
Lectures on the Destiny of the Jews. London ed.
Horn's Commentary on the Psalms.

JAMES A. SPARKS,
Nov. 11. Churchman's Bookstore, 109 Nassau-st.

JUST PUBLISHED,

A NEW WORK by Rev. William Palmer. A Narrative of Events connected with the publication of the Tracts for the Times, with reflections on existing tendencies to Romanism, and on the present duties and prospects of members of the Church. By the Rev. William Palmer, M. A., of Worcester College, Oxford, author of "a Treatise on the Church of Christ," "Letters to Dr. Wiseman," &c. From the Oxford Edition. A pamphlet of about 100 pages.

JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau street.
Nov. 18, 1843.

THE LITURGY IN NO DANGER. A Letter to the author of an article in the "New-Englander," for October, 1843, entitled "The Liturgy of the Protestant Episcopal Church in America."

JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau stree
Nov. 18, 1843.

PALMER'S LETTERS TO WISEMAN, complete in one volume.

JAMES A. SPARKS,
Dec. 9. Churchman's Bookstore, 109 Nassau st.

BUDS, BLOSSOMS, AND FRUITS OF THE CHURCH; or, Born in the Church, Baptized in the Church, &c. By a Candidate for Orders.

JAMES A. SPARKS,
Dec. 9. Churchman's Bookstore, 109 Nassau st.

CHEAP QUARTO BIBLES. A lot of cheap quarto Bibles with the Apocrapha, just received and for sale. Prices from $1 50 to $2 50.

JAMES A. SPARKS,
Dec. 2. Churchman's Bookstore, 109 Nassau-st.

The Church's Law and the Church's Liberty.

A SERMON preached on the 19th Sunday after Trinity, October 22, 1843, in Calvary Church, New York. By the Rev. Smyth Pyne, A. M., Rector of Calvary Church. Just published and for sale by

JAMES A. SPARKS,
Nov. 11. Churchman's Bookstore, 109 Nassau-st.

KNIGHT & COLBURN,
BOOKSELLERS,
BALTIMORE, MD.

CHURCH MUSIC and other works, published by J A. Sparks, 109 Nassau st., New York, constantly on hand and for sale as above. Jan. 28.

PUBLISHED AND FOR SALE BY THE
GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,
DEPOSITORY, NO. 20 JOHN STREET, NEW YORK.

BOOKS OF INSTRUCTION.

Union Primer, per hundred,	$3 00
Prot Epis S S Book, No. 1, per hundred	1 38
" " " 2, "	1 75
" " " 3, "	2 00
" " " 4, "	5 00
Questions on the S S Books. "	5 00
Catechism No. 1, (Scripture Catechism, per hun.	1 38
Catechism No. 2, (Catechism broken into short questions and answers,) "	2 50
Catechism No. 3, (Catechism enlarged by Bishop Hobart,) stiff covers, "	10 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,) "	5 00
Lloyd's Catechism on the Evidences of the Bible, "	3 00
Church Catechism, "	1 25
First Truths, "	2 50
Duty to GOD, "	0 50
Church Primer, "	1 38
Sunday School Liturgy and Psalms and Hymns, stiff covers, "	10 00
Manual of Short Prayers for Children, "	1 75
Harmony of the Creeds, "	2 25
Questions on the Book of Common Prayer, "	2 25
Collects from the Prayer Book, "	2 00
Questions on the Collects, stiff covers, "	10 00
Catechism on the Collects, "	25 00
Epistles and Gospels from the Prayer Book, "	8 00
Questions on the Epistles and Gospels, parts 1 and 2. stiff covers, "	10 00
Bible Companion, Vol. 1, Old Testament, "	20 00
" " Vol. 2, New do "	22 00
Quest. on St. Matthew, part 1, stiff covers, "	10 00
" " 2, " "	9 00
" " 3, " "	10 00
Questions on The Acts, 1, " "	10 00
" " 2, " "	9 00
" " 3, " "	8 00
Easy Questions for a Little Child, "	2 50

A discount of ten per cent. from the above prices is allowed to Sunday Schools auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS.

The PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY 76 vols. 18mo.—nett price 20 cents each.

THE SAME, bound in 129 volumes of various prices. Total, $18 90 nett.

The CHILDREN'S MAGAZINE, bound in 28 volumes of 144 pages each, price for the set, $5 80 nett.

The JUVENILE LIBRARY, 6 vols. 32mo.—price for the set, 85 cents nett.

Address all orders for Books, and all remittances, to
DANIEL DANA, JR., Agent,
Church Depository, 20 John st.
New York, March 18, 1843.

THE CHURCHMAN,
EDITED BY
THE REV. SAMUEL SEABURY, D. D.
And under the General Direction and Supervision of
THE BISHOP OF THE DIOCESE OF NEW YORK,
of whom it is the Official Organ of Communication with his Diocese.
It is published every SATURDAY for the Proprietors,
BY JAMES A. SPARKS,
109 Nassau-street, New York, UP STAIRS.

Its object is to disseminate religious intelligence, elucidate Christian doctrine, and explain and enforce the principles and precepts of evangelical piety.

For the proper and more effectual accomplishment of these objects, it is, as it ever has been, since its establishment in 1831, devoted to the interests, in every department, of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends, those principles and that policy, which have ever characterized the Diocese of New York, and by the divine blessing on which that Diocese has been enabled to maintain so much efficiency in promoting "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications intended for insertion should be addressed to the EDITOR, and letters on business to the PUBLISHER.

TERMS.—Three dollars per annum, payable in advance. No subscription received for less than six months; and none discontinued until arrearages are paid, and unless at the option of the Proprietors.